



The Pithy and moost
notable sayings of al
Scripture, gathered by
Thomas Darnell: af-
ter the manner of com-
mon places, very ne-
cessary for al those
that delite in the
consolations of
the Scrip-
tures.

1590



EWB

Thom. Darnell.

TO the right excellent and most
gracious Lady, my Ladye espoused
good grace. Thomas Baynell
sendeth greetinge.



NOwthstanding that this
my collection of Scrip-
ture most excellent and
vertuous Ladye, hath no
nede of any mans tuition
or defense, forasmuche as
it containeth chiefe the
simple and verry true worde and sayinges of
god: yet after I had finished and ended the
thyng, and purposed by the counsell of a le-
ned man, to publyshe it, for mans consolaciō
and learning: your graces sperry and reuerēt
mynd to vertuous and godly living, your
true intente and naturall inclinacion to the
same: your liberal hand and fauour to those,
whiche diligently do exerceyse themselves in
the spirituall and morall study of the sincere
worde of god, and agayne your Graces be-
nignitie and gentilnes of long tyme bounte-
fully to me declared: enforced me to publyshe
it in your graces name. Accept therefore this
my labour most excellent Lady, as sente of
your daylye Orator and most humble ser-
uaunt to your grace. Rede the fruiteful les-
sons therof, and digest them thorowly, prac-
tise and proue in verry dede, howe sweete the
Lords

The prieface.

Wordes wordes be, vse the profitable doctri-
nes of this litle boke: for so doyng, youe
grace shall learne dayly more and more, truly
to know the Lord, to tast, releafe, and to en-
ter his holpe and swete worde, to loue and
feare him, to be his faithfull and obsequious
handmayde, and a diligent ensuer of his will
and seppes moste pleasaunt and voluntari-
ously to beare the yoke of his moste comfor-
table and swete commaundementes.

I thinke not esteeme not, I moste hum-
bly beseeche youre grace, this my gifte to be
stedder in valure, although of it selfe it be but
litle: for precious stones are of themselves
in quantitie but lytle, and yet for theyr natu-
rall operations and proprieties, of greate es-
tates moste hyely esteemed. Esteeme the con-
tent of my boke and gifte, that is the worde
of God, and not the slenderneste thereof: es-
tyme my faythfull and true heart vnto your
grace, and not my simple and slender gyfte.
And yet yf this my poore and slender gyfte,
maye be wel and exactly trayd and pondred,
what thyng (although it comprehend not al
the fruiteful lessons of Scripture) maye be
compared vnto it: for what is more excelēt,
or more precious then the word of god: what
thyng maye be esteemed equall vnto it: what
ought to be more embraced of a chistian thē
Christs wo:de: then a pure and a chistian
lyfe: then chastitie, then humilitie, then godly
liberty

The p[re]face.

Wisedome and pure doctrine the which with
other veruious and heauenly lessons, are in
this my b[ri]efe collection, compendiously and
fruitfully comprised. Wherefore I euen hum-
bly desire your noble grace to accepte this
my labour and small gift in good parte. Ac-
cept, I saye, and embrace the worde of God,
for that truly vnderstanded, and seriously eu-
sued and folowed, shal be to your graces spi-
rituall encrease mooste comfortable com-
forte.

The fyrste Chapter of Genesis.



In the beginning, God created heauen and earth. The earth was voyde and empty, and darckenes was vnder the face of the depe, and the spirite of god moued vpon the face of the waters.

God called the drye land, erthe, and the gathering together of waters, called he the sees.

God made two greates lightes, a greater lighte to rule the daye, and a lesse lighte to rule the nyght.

God created man in his owne ymage, in the ymage of God created he him, male and female created he them. And god blessed them, and sayd vnto them: Growe and increase, and replenish the earth, and subdue it: and haue dominion of the fyshes of the see, and foule of the ayre, and of every lyuinge thinge that moueth vpon the earth.

The seconde Chapter.

And in the seventh daye, God endued his worke whiche he had made. In the vii. daye also, he rested from all his workes which he had made, and God blessed the. vii. daye, & sanctified it, because that in it, he had rested frome all his worke which God ordeyned to make.

The Lord god also shewed man, euery duyl frō the grounde, and breathed in to his nostrilles, the breath of lyfe, and Adam was made a lyuing soule. And the Lord God planted a garden eastward

B.1.

ward

The booke

warde from eden, and there he put man whome he had made.

The tree of lyfe and the tree of knowledge of good & euill was in the middes of the garden.

The Lorde god also tooke Adam, and put him into the garden of eden, that he might dresse and kepe it. And the Lorde God commaunded Adam sayinge: eatinge thou shalt eate of euery tree of the garden. But as touching the tree of knowledge of good and euill, thou shalt not eate of it. Ele, in what daye soeuer thou eatest there of thou shalt dye the death.

It is not good that Adam shulde be alone. I will make hym an helpe, whiche may be present with hym. And so oute of the grounde shope the Lorde god euery beste of the felds, and euery foule of the ayre, and brought it vnto man, that he might se how he wolde cal it. For lyke wyse as man hym selfe named euery liuinge thinge, euen so was the name thereof.

When him selfe therfore named the names vnto all catel, and foule of the ayre, and to euery beast of the felde. And for man founde he not an helpe that mighte be present with hym.

The Lorde god also caused a slombze to fall vpon Ada, and he slepte. And he toke one of his ribbes, and closed vp the flethe in Reade thereof.

And the ribbe which the Lorde God had taken from man, made he a woman, and brought her vnto man. And man sayde: This is now bone of my bones, and flethe of my flethe, she shall be called womā, bycause she was taken out of man. For this cause shall man leue his father and his mother, & shalbe ioyned with his wife, and they shal become one flethe, and they were both named, the man and his wyfe, and were not ashamed.

The

The. iij. Chapter.

The serpent was subtiler then every beast of the felde, whiche the lord god made.

The serpent sayde vnto the woman: ye shall not dye the death, but god dothe knowe that the same daye that ye eate there of, your eyes shall be opened, and ye shall be euen as goddes, knowinge good and euill.

And the Lord god called Adam, and sayde vnto him: where art thou? whiche sayde: I herde thy voyce in the Garden, and was afrayde by cause I was naked, and hyd my selfe.

Adam sayde, The woman whome thou gauest to be with me gaue me of the tree, and I dyd eate. And the woman sayde: yonder serpent begyled me, and I dyd eate.

The Lord sayde vnto the serpent, because thou hast donethis thou art cursed aboue all cattell, and aboue every beast of the felde. Upon thy bellye shalt thou go, and dust shalt thou eate all the dayes of thy lyfe. I will also put enimitie betwene the and the woman, betwene thy seed and her seed, the same shalt treade downe thy head, and thou shalt treade vpon his heele.

Vnto the woman he sayde: In multiplyinge wyl I multiply thy sorowe, and thy conceyuing: In sorowe shalt thou bringe forth the children, and thy lust shall pertayne to thy husband, and he shall haue the rule of the.

To Adam he sayde, cursed be the grounde for thy sake. In sorowe shalt thou eate of it all the dayes of thy lyfe. Thorne also and thistle shall it cause to growe vnto the, and thou shalt eate the hearbe of the felde.

In the sweate of thy face shalt thou eate breade, tyll thou be turned agayne in to the
B.ij. grounde

Chetoke

groude, for out of it was thou taken: in as much as thou art dust, and in to dust shalt thou be turned againe.

The fourth Chapter.

AD in processe of daies it came to passe, that Cain brought of the frute of the grounde an oblation vnto the Lorde. Habel also brought of the firstlinges of his shepe, and of the fat thereof.

And the Lorde had respecte vnto Habel, and to his oblation: But vnto Cain and to his offering he had no respect, for the which cause Cain was exceedinge wroth, and his countenance abated. And the Lorde sayde vnto Cain: why art thou wroth, and why is thy countenance abated? if thou do well, shall there not be a promotion? And if thou dost not wel, lyeth not thy sinnes in the doores? Vnto the also pertayneth the lust thereof, and thou shalt haue dominion ouer it.

AD it fortuned when they were in the felde, Cain rose vp againste Habel his brother, and slew him. And the Lorde sayde vnto Cain, where is Habel thy brother? whiche sayde: I wote not, am I my brothers keeper? And he sayde, what hast thou done? The voyce of thy brothers bloude crieth vnto me out of the grounde: and now art thou cursed from the earth, which hath opened her mouth, to receaue thy brothers bloude from thy hande. Yf thou tyll the grounde, she shall not procede to yeld vnto the her strength. Fugitiue and abagabonde shalt thou be in the earth. And Cain sayde vnto the Lorde: My iniquite is moze, then that it may be forgiven.

Camech took vnto hym two wyues, the name of the one was Ada, and the name of the other was Zylla.

Habel

Jabell was the father of such as dwell
intentes, and of such as haue eatteall.

Thuball was the father of such as handle
harpe or organe.

Thubalcham wrought cunningly every crafte
of bras and of yron.

¶ The fyfte Chapter.

ALl the dayes that Adam lyued were nine
hundredeth and thyrtye yeres.

Henoch walked with God, and he was no
more sene, for God toke hym awaye.

¶ The syxt Chapter.

All the sonnes of God saw the daughters of
men that they were sayre, and they toke
them wyues from amonge all that they had
choosen.

The Lord sayde: my spyte shall not alwaye
crye in man, because he is fleshe, and
his dayes shall be an hundred and twenty yeres.

But God sawe that the wyse of man was
greate in the earth, and all the imagination of
the thoughtes of his hert was onely euill every
daye. And it repented the Lord that he had
made man in the earth, & he was touched with
sorrowe in his hert, and the Lord sayde: I wyll
from the hyper parte of the earth destroy man,
whom I haue created, bothe man, catel, wyne,
and foule of the ayre, for it repenteth me that I
haue made them.

Noah was iuste and perfecte in his genera-
tions, & walked with god, and begat. iii. sonnes,
Sem, Ham, and Japheth.

The earth was corrupt before God, and the
same earth was fylled with crueltie, and God
loked vpon the earth, beholde it was corrupt,
for all fleshe had corrupte his waye vpon earth.

The length of the arke shall be thre hundredeth
B.iii. cubytes:

The booke.

cubites: the bredth of it. i. cubytes, & the height of it thryty cubytes.

The. vii. Chapter.

And the rayne was vpon the earth fortye dayes and fortye nyghtes.

And the waters puenayled exceedingly vpon the earth, and all the hie hylls that are vnder whole heauen, were couered. fyftene cubites vwarde did the waters puenayle, so that the mountaynes were couered.

The waters puenayled vpon the earth an hundred and fyfte dayes.

The. viii. Chapter.

And he sent forth a rauen, whiche went out goinge forth and returninge agayne, vntyll the waters were dried vp vpon the earth.

He sente forth the doue out of the arke, and the doue came to him in the euen tyme, and in her mouth was an olive leafe, that she had plucked: whereby Noe did knowe that the waters were dried vpon the earth.

And the Lord sayde in his herte: I wil not puerade to curse the grounde any moze for mannes sake, for the ymagination of mans herte is euell euen from his yowth. Neither wil I adde to smite any moze euery thing lyuing, as I haue done.

The. ix. Chapter.

All thynges that moueth it selfe, and that lyueth shall be meate for you: euen as the grene hearbe haue I gyven you all thynges.

But fleshe in the life therof, and in the bloude therof shall ye not eate. Elles your bloude of your liues will I require, from the hande of euery beast will I requyre it, & fro the hande of man, from the hand of mans brother will I requyre the life of man. who so sheddeth mannes bloude, by man shall his bloude be shedde, for in
the

the ymage of God, did god make man.

My couenaunte wyll I make with you, that from henceforth every flethe be not rooted oute with the waters of a floude, neyther shall there be a floude to destroye the earth any moze.

Noah also beganne to be an husband man, and planted a vyneyarde, and he drynking of the wyne was drunken, and vncouered within his tente. And Ham the father of Canaan sawge the nakednes of his father, tolde his two byetherne without. And Sem and Japhet, they two, takinge a garment, layde it vpon their shulders, and cōmyng backwarde, covered the naked priuities of theyre father, namely their faces beinge turned away, lest they shulde se theyre fathers priuities.

¶ The. x. Chapter.

Nimrod began to be mightye in the earth. For he was a mightye hunter before the Lorde.

But buylde he Nimue, & the streetes of Babel.

¶ The. xi. Chapter.

All the whole earth was of one language, and lyke speche.

And they sayde: Come, let vs buyde vs a cite, and a tower, whose topppe may reach vnto heauen: and let vs make vs a name.

And therfore is the name of it called Babel, because the Lorde did there confounde the language of all the earth.

¶ The. xij. Chapter.

The Lord sayde vnto Abram: Gette thee out of thy countrey, and out of thy nation, and from thy fathers house, vnto a lande that I will shewe the, and I will make of the a greate people, and will blesse the, and make thy name greate, that thou mayst be euen a blessing, I will also blesse them that blesse the, and curse the that curse the, and in the Chalal kinredes of the earth

The booke

be blessed.

AND it happened when he was come nere to entre into Egypte, he sayde vnto Sara his wyfe: Behold, I know that thou art a fayre woman to loke vpon. Therfore shall it come to passe, that when the Egyptians se the, they shall saye: He is his wyfe. And they shall kill me, but they shall saue the alque. Saye (I pray the) that thou art my sister, that I may saue well for thy sake, and that my soule maye lyue thorow thy occasion.

AND the Lorde smote Pharao & his house with greatesplages, because of Sara Abzams wyfe.

The. xliij. Chapter.

When sayd Abzam vnto Lot: Let there be no strife (I pray the) betwene the and me, & betwene my herdme & thynne, for we be brethren. And I wylt make thy sede, as the dust of the earth: so that if a man can number the dust of the earth, then shall thy sede also be numbred.

The. xliij. Chapter.

When Abzam heard that his brother was taken, he harnessed his frethe young men, bozne in his owne house, thre hundred & eightene, & folowed on them vnto Dan. And he was see in araye vpon them by night, he and his seruantes, and smote them, and pursued thm vnto Hobab: whiche lyeth of the left hande of Damalcos, and recouered all the goodes, and also brought again his brother Lot, and his goodes, the women also, and the people.

And Melchisedech, kyng of Salem, brought forth breade & wyne, for he was ppyeaste of the moste hyghest god, & blessed him, sayinge: Blessed
be

be Abram vnto the hygh God, possessor of heauen and earth, and blessed be the hye **G O D** whiche hath deliuered thyne enemyes into thy hande. And Abram gaue him tythes of all.

And Abram answered the kynge of Sodom: I haue yfyr by my hand vnto the Lorde the hye God, possessor of heauen and earth, that I wyl not take of all that is thyne so muche as a thyede or shoulacht, leass þe shuldest saye, I haue made Abram ryche.

Chap. xii. Chapter.

AND Abram sayde: See to me thou hast geuen no seed: Lo, a lad bozne in my house is myne heyre.

AND beholde, the worde of the Lorde came vnto hym sayinge. He shall not be thyne heyre; but one that shall come out of thyne owne bodye shall be thyne heyre. And he brought hym out and sayde, loke vp vnto heauen, and tell the starres, yf thou be able to numbre them. And he saide vnto hym; euen so shall thy seed be. Abram beleued the Lorde, and that counted he to him for ryghtwysnes.

Chap. xiii. Chapter.

SARA sayd vnto Abram, beholde, the Lorde hath restrayned me, that I can not beare, I praye the go in vnto my mayde, peradventure I maye be edyfied by her.

Chap. xiiii. Chapter.

NEYther shall thy name anye more be called Abram, but thy name shall be Abraham for a father of many nacyns haue I made the.

Euery mans chyld amonge you shall be circumcised, ye shall circumsise the fleshe of youre foreskyn, and it shall be a token of the bonde betwixte me and you. And euery man chyld of
eight

The booke

eyght dayes olde, shall be circumcised amonge you, and suche as be in youre generacions, and bozne at home. And the vncircumcised man chyld, in whose flesh the foreskynne ys not circumcised, that soule shall peryshe from his people, because he hath broken my testamente. Abraham fell vpon his face, and laughed and sayde in his herte, that a chyld be bozne vnto hym that is an hundred yere olde: that Sara that is nyntie yere olde beare. Abraham also him selfe was nynty yere olde and nine, when the flesh of his foreskynne was circumcised.

The xviii. Chaptre

And the Lord appeared vnto Abraham in the plaine of Mamre, as he satte in his tent doore in the heate of the daye. And he lyfte vp his eyes and looked, and lo, thre men stood by hym. And when he sawe them, he ranne to meete them from the tent doore, and fell to the grounde and sayde: Mynde I beseeche the yf I haue founde fauoure in thy syght: go not I praye the frome thy seruante. Let a litle water be fet and washe youre feete, and refreche youre selues vnder the tree. And I wyl feate a morsell of breade to comforte youre hartes with all, and then shall ye go youre wayes, for euentherfore are ye come to youre seruante.

Sara laughed within her selfe saying: Now am I waxed olde, shall I geue my selfe to this, and my lord olde also. And the Lord sayd: The crye of Sodome and Gomorrah is greate, and theyr synne is exceding greuous. I wil go downe now and see whether they haue downe altogether accordynge to that crye whiche is come vnto me or not, that I maye knowe. I haue
taken

taken vpon me to speake vnto the Lord, whiche arte but dust and ashes.

The. xix. Chapter.

And there came two Angels to Sodome at euen, and Lot sat at the gate of Sodome. And Lot leyng them rose vp to mete the, and he bowed him selfe to the gronde wyth his face. And he sayde: My Lordes, turne in I praye you into your seruantes house, and tary all night and wache your feete, and ye shall rise vp early to go on your waye.

Ray good brethren do not so wychedly, behold I haue two daughters whiche haue knowne no man, them wyll I bringe out nowe vnto you, and do with them as it semeth good in your eyes. Only vnto these men do nothinge, for therfore came they in vnder the shadowe of my rose.

He I haue receaued thy requeste, as concerning this thinge, that I wyll not ouerthrowe this Citie, for the which thou hast spoken. Lotes wyfe looked behind her, and was turned into a pillar of salte.

The. xx. Chapter.

Se thou shalte dye for the womans sake whiche thou hast taken awaye, for she is a mans wyfe. Now therfore deliuer the man his wife agayne, for he is a Prophet, and he shall praye for the that thou mayste lyue. But if thou deliuer her not agayne be sure that thou shalte dye the death, both thou and all that thou halte.

In very dede she is my sister, for she is y daughter
of

The booke

of my father, though he be not the daughter of my mother.

The.xxi. Chapter.

Sara sawe also the sone of Hagar the Egyptian (whiche she had borne vnto Abraham) to be a mocker, wherfore she sayde vnto Abraham put awaye this bonde mayde and her sonne: for the sonne of this bonde woman shal not be heire wpyth my sonne Isaac.

The.xxii. Chapter.

AND the Angell of the Lorde called vnto hym frome heauen. Abraham, Abraham, And he sayde: here am I. And he sayde: laye not thy hande vpon the chylde, neither do any thyng at all vnto hym, for nowe I knowe that thou fearest God, & haste for my sake not spared thine onely sonne.

By my selfe haue I swoyne (saythe the Lorde) because thou haste done this thyng, and haste not spared thy onely sonne: that in blessinge, I wyl bleste the, and in multiplyng, I wyl multiplye thy seed, as the starres of heauen, and as the sande whiche is vpon the see syde. And thy seed shall possesse the gate of hys enemyes. And in thy seed shall all the nations of the earth be blessed, because thou haste heard my voyce.

The.xxiii. Chapter.

Abraham came to mourne Sara, and to wepe for her.

The.xxiiii. Chapter.

They sayde: we wyl call the damsell, & inquire at her mouth: And they called for the Rebecca, and sayde vnto her: wylt thou go with this man: and she answered: I wyl go.

The.xv. Chapter.

These are the dayes of the yeres of Abraham's lyfe, which he lyued an. C. lxxv yeres.

Rebecca conceived, and the chyldren stroue together within her, and the Lord sayd vnto her, there are two maner of people in thy wombe, & two natiōs shall be deuyded out of thy bowels, and the one naciō shall be myghtyer then the other, & the elder shall be seruaunt vnto the yonger.

Wherefore when her tyme was come to be deliuered, behold, ther were two twynes in her wombe. And he that came out fyrste was redde, & he was all ouer as it were a rough garmente, & they called his name Esau. And after hym came his brother out, and his hand holdyng Esau by the heile, and his name was called Jacob.

Jacob sayde: sell me this daye thy byrthyght, Esau sayde: No, I am at a pointe to dye, and what profite shall this byrthyght do me? Jacob answered: sweare to me then this daye: and he sware to him, and solde his byrthyght vnto Jacob. Then Jacob gaue Esau breade and potage of ryle. And he did eate and drinke and rose vp and went his waye, and Esau regarded not his byrthyghte.

The xxvi. Chapter.

AD in thy seede shall all the nations of the earth be blessed, because that Abraham harkened vnto my voyce, and kepte myne ordinaunces, my commaundementes, my statutes, and my lawes.

The xxvij. Chapter.

Jacob went to Isahac his father, and he felte and sayde, the voyce is Jacobs voyce: but the handes are the handes of Esau.

He may well be called Jacob, for he hath vndermined me twis tymes, fyrst he toke awaye my byrthyght, and se now hath he taken awaye my blessinge also.

The xxviij. Chapter.

Jacob

The booke

Iacob Dreamed, and beholde there stode a Ladder vpon the earth, and that toppe of it reached vnto Heauen. And se, the Angellcs of God wente vp and downe vpon it: yea, and God stode vpon it.

When Iacob was awaked out of hys slepe, he sayde: Surely the Lorde is in this place, and I was not aware. And he was affrayd and sayde howe fearefull is this place: it is none other but euen the house of God, and the gate of Heauen.

And Iacob bowed a bowe sayinge: Yf God wyll be with me, and wyll kepe me in thys iourney whiche I go, and wyll geue me breade to eate, and clothes to put on, so that I come agayne vnto my fathers house in sauetic, then shal the Lorde be my God, & that stone which I haue set vp an ende, shal be goddes house: and of all that thou shalt geue me wyll I geue the tenth vnto the.

The .xxix. Chapter.

Laban had two daughters the eldest called Lea, and the youngest Rahell. Lea was tender eyed, but Rahell was bewtyfull, and well fauoured. Iacob serued .vii. yere. for Rahell, and they semed vnto hym but a fewe dayes, for the loue he had to her.

It is not the maner of this place, to mary the yongest befoze the eldest.

The .xxx. Chapter.

Then sayde Rahell to Lea, geue me of thy sonnes mādragozas, Laban toke out al þ
he

he goates that were partye and of dyuers colours, and all the she goates that were spotted and partycoloured, and all that had whyte in them, and all the blake amonge the shepe, and put them in the keepynge of his sonnes, and set the dayes iourney betwixte hym selfe and Jacob. And so Jacob kepte the rest of Labans shepe. Jacob toke roddees of grene poplar haseil, and the chesnutte trees, and pyllled whyte strakes in them, and made the whyte appere in the roddees, (but they that were whole remayned grene, and thus was it made a variable colour) and put the roddees whiche he had pyllled, euen before the shepe in the gutters and waterynge troghes when the shepe came to drynke, that they shulde conceaue when they came to drinke, and the shepe conceaued before the roddees, and brought forth Lambes, straked, spotted, and partye.

The xxxii. Chapter.

I Am not worthy of thy lease of all the mercyes and truthe whiche thou hast shewed vnto thy seruaunt.

And there wraſseled a man with Jacob vnto the breaking of the daye, and when he sawe that he coulde not pꝛeuayle against him, he smote him vnder the thie, the sinowe of Jacob the thrinke as he wraſseled wth him, & he sayd, let me go for þ daye breaketh, which answered I wil not let þ go except þ blesse me. And he sayde vnto hym, what is thy name? He answered Jacob: he sayd, þ shalt be called Jacob nomore, but Israel, for as a pꝛince hast thou wraſseled with God, and with man, and hast pꝛeuayled.

The xxxiii. Chapter.

Dina

The booke

Dina daughter of Lea, which the Bare vnto Jacob, went out to lethe daughters of the land, whom whan Sichem the sonne of Hemor the henite, Lorde of that contry sawe. he toke her, and forced her, and his hart laye vnto Dink the daughter of Jacob.

The. xxxv. Chapter.

Rahel was buried in the waye to Ephrath, whiche is Beth'lehem.

The. xxxvi. Chapter.

Israelloued Joseph more then al hys children, because he begat hym in his olde age.

Beholde this dremer cometh, come nowe therfore, and let vs slaye hym, and caste hym in to some pyt, and we wyll saye a wycked beaste hath deuyoured hym, and we shall se what will come of his dreames.

I wyll go downe in to the graue vnto my sonne mourninge, and thus his father wepte for hym.

The. xxxvii. Chapter.

Ad Judas sayde vnto Onan, go into thy brothers wyfe, and mary her, that thou mayest styre vp seede vnto thy brother. And when Onan perceaued that the seede shulde not be his, therfore when he went in to his brothers wyfe, he spylled it on the grounde, and gaue not seede vnto his brother. And the thinge which he did, displeased the Lord, wherfore he slewe him.

It fortunied when Chamars tyme was come that she shoulde be delquered, beholde, ther was two twynnes in her wombe. And it fortunied when she traueled the one put out hys hande, & the mydwylfe toke & bound a rede threde aboute it, sayinge this is come out fyrste. And it chanced that he plucked his hande backe againe, and beholde

holde his brother came out. And she sayde: wherefore haste thou rent a rent vpon the? And called his name Pharez. Afterwarde came out his brother that had the redde thynde aboute his hande, and his name was called Zarah.

¶ The. xxxix. Chapter.

Ioseph was a goodly persone, and a well fauoured. And it fortuned after this, that his masters wyfe cast her eyes vpon Ioseph & sayde: come lye with me. But he refused, and sayde to his masters wife: Beholde, my maister woteth not what he hath in the house with me, and hath committed all that he hath to my hande. There is no man greater in the house then I. Neyther hath he kepte any thinge from me, but onely the, because thou art his wife. Howe then can I do this greaue wychednes and synne against God?

¶ The. xli. Chapter.

And they sayde one to another: we haue verely synned againste our brother, in that we sawe the anguyshe of his soule when he besought vs, and we wolde not heare hym, and therfore is this trouble come vpon vs.

¶ The. xlii. Chapter.

The Egyptians maye not eate breade with the Hebrues, for that is abhominacion to the Egyptians.

¶ The. xliii. Chapter.

The soules that came with Iacob into Egypte whiche came out of his loynes (besyde Iacobs sonnes wyues) were altogether. xlvj. soules, and the sonnes of Ioseph, whiche were bozne hym in Egypt, were two soules: so that all the soules of the house of Iacob which came into
L. i. Egypte

The booke

Egypte are. lxx.

Euery thynge keper is an abhominacion vnto the Egyptians.

The. xlvij. Chapter.

HE appointed the people vnto the cyties from one syde of Egypte vnto the other, onely the lande of the prestes bought he not, for the prestes had an ordinaunce of Pharaos that they shoulde eate that whiche was appointed vnto them, whiche Pharaos had geuen them.

And Ioseph made a lawe ouer the lande of Egypte vnto this daye, that Pharaos shoulde haue the fyfte parte, excepte the lande of the prestes only, whiche was not Pharaos.

Thou shalt not burie me in Egypte, but I wyll lye with my fathers, and thou shalt cary me out of Egypte, and burie me in theyre buriall.

The. xlvij. Chapter.

God which hath fed me all my lyfe longe, and the aungell whiche hath deliuered me from all euell, blesse the laddes, and let my name be named in them, and the name of my fathers. Abraham and Isahac, and that they may growe into a multitude in the middes of the earth.

The. xlix. Chapter.

When myne eldest sonne, thou art my might and the begynnynge of my strenght the noblenesse of dignite, and the noblenesse of power.

Jacob dyed, & was put vnto his people. And Ioseph fell vpon his fathers face, and wepte vpon

upon hym, and kysed hym.

¶ The. i. Chapter.

Ioseph commaunded his seruantes the
Philistions to enbawme his father, and the
Philistions enbawmed Iſrael fortye dayes long,
for so longe dothe the enbawminge last, and the
Egyptians bewayled him. lxx. dayes.

Ioseph mourned his father seven dayes.
God wyl not sayle but visyt you, and ye shall
cary my bones hence, and so Ioseph dyed
and they embawmed him with
spices putting hym in a
chest in Egypte.

L. ii.

The fyrste Chapter of Exodus.



THE Egyptians helde the chyl dren of Israel in bondage without merce, Therfore was there lyfe hytter vnto them in that cruel bondage, in claye and brack, & all maner of woꝝke in the fel des. For all theſe bondage whiche they ſeruid them, was full of tyrannye.

The .ij. Chapter.

THE chylde grew, and he brought it vnto Pharaos doughter, and it was made her ſonne. And he called the name of it Moſes, be cauſe (ſayde he) I toke him out of the water.

The .iiij. Chapter.

AND he loked, and beholde, the buſhe burned wth fyre, & the buſhe was not coſumed. And the Lorde ſayde: come not hyther, put thy ſhoos of thy feete, for the place where on thou ſandeſt, is holy grounde.

I am that I am, I am hath ſent me vnto you. And I will get this people ſauoure in the ſyght of the Egyptians, ſo that when ye go, ye ſhall not go empty, but a wyfe ſhall borrowe of neygh boure, and of her that ſegeorneth in her houſe, ſewelles of ſyluer and golde and drayment. And ye ſhall put them on your ſonnes and doughters, and ſhall robbe the Egyptians. Cap. xj. xij.

The .liij. Chapter.

I will be with thy mouthe and teache the what thou ſhall ſaye.

I will holde Pharaos hart, and he ſhall not let the

the people go.

¶ The. viij. Chapter.
U He enchaunters cast downe theyr rodde and
 theyr turned to serpentes, but Aarons rodde
 did eate vp theyr Roddes.

¶ The. viij. Chapter.

U Then sayde the enchaunters, it is the finger
 of god.

¶ The. ix. Chapter.
A And in very dede, for this cause haue I kept
 the, for to shew the my power, and that they
 might declare my name thowout al the worlde

¶ The. xij. Chapter.

A And the childre of Israel toke theyr iorney
 from Ramases to Succoth, fyre hundred
 thousande men of fote, besyde children.

The dwelling of the children of Israel, whiche
 they dwelled in Egypte was foure hundred and
 thyrty yerres and when the foure hundred and
 thyrty yerres were expired, euen the selfe same
 daye departed all the hostes of the Lorde out of
 Egypte.

¶ The. xij. Chapter.

A And the Lorde spake to Moyses sayinge I sa-
 uer. I will shew vnto me al the first borne, that open al
 maner matrices amonge the children of Israell
 as well of man, as of beast, for it is myne.

All the first borne amonge thy children, shalt
 thou bye out.

And the Lorde wente before them by daye in a
 pillar of a cloude to leade them the waye: and by
 night in a pillar of fire to geue them light, that
 they might go bothe by daye and by nyght. The
 pillar of the cloude departed not by daye, nor the
 pillar of fire by night out of the sight of þe people.

¶ The. xiiij. Chapter.

U He childre of Israell walked vpon drye
 lande thowout the mydd of the see, and the
 waters were a wel vnto them on the right hande,
 of them, and on the lefte.

The booke

The .xv. Chapter.

AND when they came to Mara, they coulde not drinke of the waters of Mara: for they were bitter, therfore the name of the place was called Mara. And the people murmured against Moles, sayinge: what shall we drinke? and he cryed vnto the Lorde, and the lorde shewed hym a tree, whiche when he had cast into the water, the waters were made swete.

The .xvi. Chapter.

Then sayde the Lord vnto Moles: Beholde I will rayne breade from heauen to you, and the people shall go out, and gather day by day, that I maye proue them, wether they will walke in my lawe or no. The syxe day they shall prepare for them selues that whiche they will bringe in, and let it be twyse asmoche as they gathered in dayly.

And at euen the quayles came and couered the grounde where they laye. And in the mornynge the dewe laye rounde about the hoile. And when the dewe was fallen: beholde, it laye vpon the grounde in the wilderness, small and rounde, and thynne, as the hoze frost on the grounde. And when the children of Israell sawe it, they sayde euery one to his neyghboure: it is Manna for they wylt not what it was.

Syxe dayes ye shall gather it and in the seventh day whiche is the Sabbath there shall be none.

The house of Israell called it Manna, and it was lyke vnto Coriandze sede, white, and the tast of it was lyke vnto wafers made with hony.

And the the children of Israell, dyd eate Manna fortye yere, vntyll they came vnto a lande inhabited.

The .xvij. Chapter.

Iosua dyd as Moles had hym, and foughte with Amalech And Moles and Aaron, and hur wente vp to the toppe of the hyll. And it happened that when Moles helde vp his hand, Israel had the better. And whē he let hys hande downe, Amalech had the better.

The. xvi. Chapter.

Thou shalt seke out amonge all the people men of actiuite, and suche as feare God, true men, hatynge couetousnes, and make them hedes ouer the people, ouer hundredes ouer fiftie, and ouer ten. And let them iudge the people at all seasons.

The. xix. Chapter.

Now therfore if ye wil here my voice indeed, I kepe myne appoyntement, ye shal be my owne, aboue al nacions, for al þe earth is myne, ye shalbe vnto me also a kyngedome of Priestes & an holy people.

And he sayde vnto the people: Be readye agaynste the thyrde daye, and come not at pouer wyues. Let the Priestes also which come to the Lorde sanctifye them selues, lest the Lorde destroye them.

The. xx. Chapter.

Thou shalt haue non other godes I my sight. Thou shalt make the no grauen ymage, neither any similitude þat is in heauē aboue, cyther in þe earth beneth, or in the water vnder the earth Thou shalt not worschyppe them, neyther serue them, for I the Lorde thy G D, am a gelouise god: And visit the synne of the fathers vpon the children vnto the thyrde and fourth generation of them that hate me: and shewe mercy vnto thousandes in them that loue me, and kepe my commandementes.

Thou shalt not take the name of þe Lorde god in vaine: for þe Lorde wil not holde him guiltlesse that taketh

The boke
taketh his name in vayne.

The .xx. Chapter.

Remember the Sabbath daye, that thou sanctifie it. Syxe dayes shalt thou labour and doo al that thou haste to doo, but the seuenth daye is the Sabbath of the Lorde thy God, in it thou shalt do no maner of worke, thou and thy sonne, and thy daughter, thy man seruant, and thy mayde seruant, thy cattel, and the straunger that is within thy gates, for in syxe dayes the Lorde made heuen and earthe, the see, and all that in them is, and rested the seuenth daye, wherfore the Lord blessed the Sabbath daye, & halowed it. Honour thy father & thy mother, that thy dayes maye be longe in the lande, which the Lorde thy god geueth the.

Thou shalt not kyl.

Thou shalt not bryake wedlocke.

Thou shalt not steale.

Thou shalt not beare false witnesse against thy neyghboure.

Thou shalt not couet thy neyghbours house, neyther shalt thou couet thy neyghbours wyfe, or his man seruant, or his mayde, or his oxe or his asse, or whatsoever thy neyghboure hath.

The .xxi. Chapter.

He that smyteth a man that he dye, shall be slayne for it.

He that smiteth his father or his mother, lette him be slayne for it.

He that curseth his father or his mother shall be put to death for it.

If men stryue together, & one smite another with a stone or with his fyfte, and he dye not, but lyeth in bed, if he ryse againe and walke without vpon his masse, then shall he that smote him
him

him go quyte: saue only he shal beare his charges for lesing his tyme, and shall paye for his healing.

Yf an ore goze a mā oz a woman that they dye, then the ore shall be stoned, and his flethe shal not be eaten, but the owner of the ore shall go quyte. Yf the ore were wont to pynche in tyme past, and it hathe bene tolde his maister, and he hath not kepte him, but that he hath kylled a man oz a woman, then the ore shalbe stoned, and his owner shall dye also. Yf there be sett to him a summe of money, then he shall geue for the deliuerance of his lyfe, whatsoeuer is put to him.

Yf a man open a wel, oz digge a pitte, and couer it not, and an ore oz an asse fall therein, the owner of the pytt shall make it good, and geue money vnto there master, and the dede best shall be his.

¶ The. xxiij. Chapter.

If a thefe be founde breakinge vp, and be smitten that he dye, there shall no bloude be shed for him: but yf the sunne be vp when he is founde, then there shall be bloude shed for him.

Yf a mā entise a mayde that is not be trowthed, and lye with her, he shal endowe her, and take her to his wyfe.

Whosoever killeth with a beast shal be slayne for it.

He that offereth vnto any goddes saue vnto the lord onely, let him be vtterly rooted out.

There was not a straunger, neyther oppresse hym, for ye were strangers in the lande of Egypte.

Yf thou lende money to any of my people that is poore by the, thou shalt not be as a tyrant vnto him, nether shalt thou oppresse him with vsury. Yf thou take thy neyghbours rayment to pledge thou shalt deliuer it vnto him agayne by that the sunne go downe, for that is his couering onely, eue the rayment for his skinne, wherein he slepeth.

And

The boke

And when he crieth vnto me, I wyll heare hym,
for I am mercifull.

Thou shalt not rayle vpon the goddes, ney-
ther blaspheme the ruler of the people.

The. xxiij. Chapter.

If thou mete thyne enemyes ore of his alle
goynge astraye, thou shalt brynge them to
hym againe. Yf thou se thy enemyes alle to synke
vnder his burthen, thou shalt not passe by and let
him alone, but shalt helpe him to lyfte him vp
againe. Thou shalt take no gyftes, for gyftes
blyndeth the seynge, and peruert the wordes of
ther yghteous. Se that no man appeare before
me emptye.

The. xxiiii. Chapter.

Moses was in the mount fortye dayes and
fortye nyghtes.

The. xxv. Chapter.

They shal make an Arke of sethim wood two
cubytes and a halfe long, a cubyte and an
halfe bryde, and an cubyte & a halfe hie. And thou
shalt ouerlape it with pure golde, within and
wythout shalt thou ouerlape it, and shalt make
hye vpon it a crowne of golde rounde aboute.
And thou shalt make two cherubins of golde.

The. xxvi. Chapter.

And thou shalt make a vaille of yelowre silke
of purple scarlet, and with twyned sylke.
Of boeder worke wyth pictures shalt thou
make it.

The. xxviii. Chapter.

And beneth vpon the hem, thou shalt make
pomgranates of yelowre sylke, and purple
and scarlate, rounde aboute hym, and beiles of
golde betwene the rounde aboute, and let there
be

be euer a golden bell, and a pomgarnat, a golding bell and a pomgarnate rounde aboute the hem of the tuncle.

The. xxix. Chapter.

Bring Aaron and his sonnes vnto y^e doore, of the tabernacle of wytnes, and washe the with water and take the garmentes and put vpon Aaron the Apryte cote the tuncle of the Ephod and the Ephod, and the byastlap: and gyrd them to him wyth the byode red gyrdell whiche is in y^e Ephod. And put the mytre vpon his heade, and put the holy crowne vpon the mytre. Then shalt thou take the anoyntinge oyle, and poure it vpon his hed, and anointe hym. And bringe his sonnes, and put albes vpon them, and gyrd them with gyrdles aswell Aaron as hys sonnes. And put the myters on them, and th epyttes office shall be theys for a perpetual lawe.

Euery one that toucheth the aulter, let him be holpe.

The xxx. Chapter.

Aron and his sonnes shall washe theyr hands, theyr feete, euen when they go into the tabernacle of wytnes, or when they go vnto the aulter to minister and to burne the Loydes offeringe, they shall washe them selues wyth water, lesse they dye.

The. xxxi. Chapter.

And the Loyde spake vnto Moles saynge: beholde I haue called by name Bezaleel the sonne of hyr, the sonne of Hur of the trybe of Iuda. And I haue fylled him wyth the sperte of God, in wyldome, and vnderstandinge, in knowledge and in al maner of worke, to synde out such feattes, and to worke golde syluer and byasse, and in the crafte to set stones and to carue in ymbye, and to worke in all maner of worchman shippe.

And

The boke of Exodus.

And when the Lorde had made an ende of comynge with Moles vpon the monte Synay, he gaue him two tables of witnesse, euen tables of stone, wyrtten with the synger of God.

The. xxxii. Chapter.

TH E people sat them downe to eate and drynke and rose vp againe to playe. And the Lorde sayde vnto Moles: I haue sene this people, and beholde it is a stiffnecked people, & nowe suffer me, that my wrath maye ware hote against them, and consume them. And Moles turned his backe and wente downe from the hyll, and the two tables of wytnes were in his hande: and the same tables were wyrtten on bothe leues, and were the worke of God, and the wyrttinge was the wyrttyng of God, grauen in tables. Moles wrath waxed hoer, and he cast the tables oute of his handes, and brake them beneth the hyll. Moles sayde: Oh this people haue synned a greate synne, and haue made them goddes of golde. And nowe I praye the, eyther forgeue them theyr synnes, or (yf thou wilt not) wype me out of the boke, whiche thou hast wyrtten.

The. xxxiii. Chapter.

TH E Lorde spake to Moles face to face, as a man speaketh vnto his frende. I wyll be called in this name of the Lorde before the, & wyll shewe mercye to whome I wyll shewe mercye, and wyll haue compassion, on whome I wyll haue compassio. Thou mayste not se my face, for there shall no man se me and lyue. And I wyll take awaye myne hande, and thou shalt se my backe partes: but my face shall not be sene.

The. xxxiiii. Chapter.

AND Moles was there with the Lorde fortye dayes and fortye nyghtes, and dyd neyther eate nor drynke water. Moles wyll not that

The booke of Leuiticus. fol. xv.
that the shinne of his face shone in maner of an
horne whyle he talked with hym.

The. xxviii. Chapter.

All þe golde þe was occupied for all the worke
of þe holy place, was the golde of þe waue of-
fering, euē. xxix. hūdzēch weyght, a seven hūdzēd
ē. xxx. sykeles accordyng to þe sykele of þe sanctuarie.
And the seme of syluer that came of þe multitude
was syue scoze hūdzēd weyght, and a thousand
seven hūdzēd and. lxxv. sicles, after the sicles of
the sanctuarie.

The fyrste Chapter of
Leuiticus.



If any man of you brynge
a sacrifice vnto the Lord, ye
shall brynge your sacrifice
from amonge these cattell
euē frome the oxen & from
the shepe. If his sacrifice
be a burnt offering, let him
offer a male of the ox with-
out blemyshe, and brynge
him (of his owne voluntary wyll) vnto the dore
of the tabernacle of wytnes before þe lord And if
his sacrifice be of þe flockes (namely of the shepe,
or goates) let hym brynge a male without blemyshe
for a burnt sacrifice. If the burnt offering for
the sacrifice of the Lord be of the foules, he shall
brynge his sacrifice of the turtell doves, or of
the yonge pygeons.

The. ii. Chapter.

And the soule that wyl offer a meate offeringe,
vnto the Lord, the same offering shall be
of fyne floure, and he shall poure oyle vpon it, &
put frankincense thereon, and shall byng it vnto
Aarons

The booke

Barons sonnes the Preakes. All the meate of offeringes whiche ye shall bring vnto the Lorde, shall be made without leuen, for ye shall neither burne leuen nor hony in any offeringe of the Lorde. All the meate offeringes also that thou seasonest with salte, neyther shalt thou suffer the salte of the couenaunte of God to be lackinge frome thy meate offeringe, but vpon all thine offeringes thou shalt bring salte.

The.iii. Chapter.

Ad yf it be a sacrifice of peace offeringes, & he take it from among the byoues (whether it be male or female) he shall bring such as is without blemyshe before the Lorde.

The.iiii. Chapter.

If a soule synne thowowe ignoraunce, & hath done anye of those thinges whiche the Lorde hath forbydden in his commaundementes to be done, as yf the preast that is anoynted do synne, accordyng to the synne of the people, let him bring for his synne whiche he hath sinned a yong ore without blemyshe vnto the Lorde for a syn offeringe: And yf he bringe a shepe for a synne offeringe he shall bringe a female without blemyshe.

The.v. chapter.

If a soule touch anye vncleane thing: whether it be a carib of an vncleane beast, or of vncleane cattel, or vncleane worme, or if he touch any vncleannes of man, whatsoeuer vncleannes it be that a man is wont to be defyled withall, and is not ware of it, and cometh to the knowledge of it, he hath trespassed, and shall confesse that he hath synned in one of these thinges. Therefore shall he bringe hys trespass offeringe vnto the Lorde for his synne whiche he hath synned, a female frome the flocke, a lambe or a she goate, for a synne offeringe.

The

The. vi. Chapter.

If a soule synne & trespase against the lord and denye vnto his neighbour that which was taken him to kepe, or that was put into his handes, or doeth violent robbery, or wronge vnto his neighbour, or yf he haue found that whiche was losse and denyeth it, and sweareth falsely vpon whatsoever thinge it be that a man doeth & sinneth therein. Yf he haue so synned or trespassed, he shall restore againe that he toke violently awaye, or the wronge whiche he dyd or that whiche was deliuered him to kepe, or the lost thinge whiche he founde, and all that about whiche he hath sworn falsely, he shall restore it againe in the whole summe, & shall adde yf fyfte parte more thereto, and geue it vnto him to whō it pertaineth the same daye that he offereth for his trespase. And let him bringe for his trespase vnto the Lord a Ram without blemyshe, that is estymed worth a trespase offeringe vnto the preste. The fyre vpon the aultar shal burne styl and neuer be put out.

The. vii. Chapter.

And the Preste yf offereth any mans burnt offeringe, shall haue the skynne of the burnt offeringe whiche he hath offered.

Yf any soule eate of the fleshe of the peace offeringe that pertaineth vnto the Lord, hauing his vncleaneesse vpon him or that doeth touche anye vncleane thing, that is of the vncleaneesse of man, or of any vncleane beast, or anye abomination that is vncleane, and then eate of the fleshe of the peace offeringe, whiche pertaineth vnto y Lord, that soule shal perishe frome hys people.

Ye shall not eate no maner of bloude whether it be, of soule or of beaste whatsoever soule it be, that eateth anye maner of bloude, the same soule

The booke
soule shall perishe from his people.

The.ii. Chapter.

Moses saide vnto Aaron: go vnto the altar and offer thy sacrifice for synne, and make an attonement for the and the people and thou shalt offer the offeringe of the people to reconcile them, as the Lorde commaunded.

The.iii. Chapter.

Nadab and Abihu, the sonnes of Aaron, toke cyther of them his censoz, and put fyre therein, and putte cens therupon, and offered straunge fyre befoze the Lorde, whiche he commaunded them not, and there went a fyre out from the lord, and consumed them, as they dyed befoze the lorde.

And the lorde spake vnto Aaron, saying: Thou shalt not drinke wyne and wronge drinke, thou and thy sonnes that are with the, when ye go in to the tabernacle of wytnesse, lest ye dye, Let it be a lawe for euer thozowout youre generatiōs, and that ye may haue knowlege to put difference betwene holy and vnholý, betwene cleane and vncleane, and that ye maye teache the chyldzen of Israell all the statutes whiche the Lorde hath spoken vnto them, by the hande of Moses.

The.iiii. Chapter.

These are the beastes whiche ye shall eate: Amonge all the catell that are on the earth, whatsoeuer parteth the hofe, and deuiderth it into two clawes, as chaweth cud, amonge the beastes that shall ye eate.

These shall ye eate of al that are in the waters, whatsoeuer hath fynnes and skales in þe waters, sees and ryuers that shall ye eate, let all other be abhominatiō vnto you.

Let euery crespunge thinge that crespeth vpon the earth be an abhominatiō vnto you.

Yf a

If a woman hath conceaued and borne a man chyld, she shall be vncleane. viij. dayes, euen in lyke maner as when she hath put a part in tyme of her naturall diseale. And in the. viij. daye, the fleshe of the chyldees foreskynne shall be cut awaye: and she shall then continue in the bloude of her purifyinge. xxiiij. dayes. She shall touche no halowed thinge, nor come into the sanctuary, vntyl the tyme of her purifyinge be out. Yf she beare a mayde, chyld, she shall be vncleane two weekes as when she hath her naturall diseale: and she shall continue in the bloud, of her purifyinge lxxij. dayes.

The. xiiij. Chapter.

When there appeareth a ryling in any mans fleshe, eyther a scabbe or a glistering white, and the plage of leprosie be in the skynne of his fleshe, he shall be brought vnto Aaron the priest, or vnto one of his sonnes the priestes, & the priest shall loke on the soze in the skynne of his fleshe.

And as long as the diseale lasteth vpon hym, he shall be defyled and vncleane, he shall dwell alone, euen without the hoost shall his habitation be.

The. xiiij. Chapter.

Ad if I put a plage of leprosie in a house, of the lande of your possessiō, he shall shew the house shall come, and tell the priest, sayinge: my thinke that there is as it were. a leprosie in the house. And the priest shall commaunde them to emptie the house before the priest go into it to se the plage: that all that is in the house be not made vncleane, and then must the priest go in to se the house. Yf the priest also se that the plage is in the walles of the house, and that they be holowe strakes pale or red whiche seme to be lower then the wall it selfe, the priest shall go out at the house doozes, and shut vp the house seuen

Days.

Days.

The booke

dayes. And the yrean shall come agayne the seventh daye, and yf he se that the plague be increased in the walles of the house, the priest shall commaunde them to take away the stones in which the plague is, and let them cast them into a foule place without the citie, and he shall commaunde the house to be scraped within rounde aboute, & powze out the duste (that they scrape of) without the cite into a foule place. And they shall take other stones, and put they in the places of those stones, and other moyter, to plaker the house withall.

The. xv. Chapter.

If any mans sede departe from hym in his slepe he shall washe his fleche in water, and be vncleane vntill euen. And all the clothes and all the furre wherin is suche sede of slepe, shalbe washed with water, & be vncleane vnto the euen. And yf he that hath suche an yllue of sede, do lye with a woman, they shal bothe washe them selues with water, and be vncleane vntil euen.

The. xvi. Chapter.

When Aaron hath made an ende of reconcilinge the holypace, and the tabernacle of wytnes, and the aultar, he shall brynge the lyue goate, and Aaron shall put both his handes vpon the heade of the lyue goate, and confesse ouer him all the misdedes of the childezen of Israel, and all there trespasses, in all theyr synnes, putting them vpon the head of the goate, and send hym awaye by the hande of a couenient man, into the wylbernes. And the goate shall beare vpon him all theyr misdedes vnto the wildernes, and he shall let the goate go free into the wylbernes.

The. xvii. Chapter.

AND whatsoever man it be of the house of Israel or of the strangers that sojourne amonge you, that eateth any maner of bloude, I will

will set my face against that soule that eateth bloude, and will destroy hym from amonge his people for the lyfe of the fleche is in the bloude, & I haue geue it vnto you vpo the autlar, to make an attonement for your soules, for bloude shall make an attonement for the soule. And therfore I sayde vnto the children of Israel, let no soule of you eate bloude.

The. xliij. Chapteer.

HE shall kepe myne ordinaunces and my iudgements, whiche if a man do, he shall lyue in them. I am the Lorde.

Thou, shalt not vnheale the secrettes of thy brothers wyfe, for that is thy brothers priuite.

Thou, shalt not lye with mankinde as with woman kynde, for it is abhominacion.

Thou shalt lye with nomaner of beaste to defyle thy selfe therewith, neither shal any womā stande before a beaste, to lye downe therto, for it is abhominacion.

The. xlix. Chapter.

When ye reape downe the ripe corne of your lande, ye shall not reape downe the vtmost border of your fylde, neyther shalt thou gather that whiche is lefte behinde in thy haruest.

Thou shalt not plucke in all thy vncyarde cleane, neyther gather in the grapes whiche are ouerscaped: But thou shalt leaue them for the poure and straunger.

Neyther shalt the workmans laboure abyde with the, vntill the morninge.

Thou shalt not curse the deaffe, neyther put a stumbling blocke before the blinde.

Thou shalt not fauoure the pooze, nor honour the mighty, but in righteousnes shalt thou iudge thy neyghboure.

Thou shalt not hate thy brother in thyne harte

The boke

but shalt in any wyse rebuke thy neyghbour, that thou beare not sinne for his sake.

Thou shalt not lette cattelgedye with a contrarye kinde, neyther sowe thy selde with mingled seede, neyther shalt thou put on any garment of linnen and wollen.

Ye shall not rounde the lockes of your heades, neyther shalt thou marre the tustes of thy bearde.

Ye shall not regarde them that worke with spytes, neyther seke after sothslayeres to be despyled with them.

Thou shalt clype vp befoze the hozeched, and reuerent the face of the olde man.

Yf a straunger sojourne with you in your lande, ye shall not vex hym. But the straunger that dwelleth with you, shalbe as one of your selues, and thou shalt loue hym as thy selfe. For ye were straungers in the lande of Egypte.

Ye shall do no vnrighteousnes in iudgement in meteuerde, in weyghte or in measure, true ballaunces, true weyghtes, a true Ephs, and a true hyn shall ye haue.

The .xx. Chapter.

IN the man that breaketh wedlocke with anothers mans wyfe, euen he that breaketh wedlocke with his neyghbours wyfe, let hym be slayne bothe the aduouterer and the aduouceresse.

Yf a man lye with a beast, let hym dye, and ye shall see the beast also.

Yf a man take his brothers wyfe, it is an vncleane thinge, he hath vncouered his brothers secretes, they shalbe childlesse.

Yf there be a man or woman that worcketh with a spyte, or that is a sothslayer, lette them dye, men shall slone them with stones, theye bloude

blonde be vpon them.

¶ The. xxi. Chapter.

Unto the priest take a wyfe that is an ad-
uoutresse, or polluted, nor put from her
husband, for such a one is holy vnto his God.

Yf a priestes daughter fall to playe the whoze
she polluteth her father, therfore must she be
burnt with fyre.

The hye priest shall take a mayde vnto his
wyfe, but a wydowe, a deuozled woman, or an
harlot, shall he not marie, but shall take a mayde
of his owne people to wyfe, neyther shall he defyle
his seide among his people: for I am the Lorde
whiche sanctifie hym.

Whosoener of thy seide in theyr generations
hath any deformite, let hym not preace for to offer
bzeade vnto his God: for whosoener hath any
blemishe, shall not come nere, as yf he be blinde or
lame, or that hath a bzused nose, or yf hath any mys-
shapen membre, or is broken footed, or broken han-
ded, or haue no heare on his eye browes, or haue a
web or other blemishe in his eyes, or be maunge,
or, shauld, or hath his bones broken. No man
that hath a blemishe, and is of the seide of Aaron
the priestes, shall come nye to offer the sacrifices
of the Lorde. when he hath a deformitie, let
hym not preace to offer the bzeade of his God,
let hym eate the bzeade of his God, euen
of the moste holy and of the holy. Onely lette
hym not go in vnto the dayle, nor come nye
the aultar, when he is deformed that he pollute
not my sanctuary, for I am the Lorde that sancti-
fy hym.

¶ The. xxi. Chapter

What man soeuer of the seide of Aaron is a
leaper, or hathe a running yllue, he shall not
eate of the holy thinges vntyll he be cleane.

D. lii.

what

The booke

whatsoever hath a blemish, that shall ye not offer, for ye shall get no fauoure therewith.

The. xxiij. Chapter.

And when ye reape downe your harvest, ye shall not make cleane ryddance of the felde neyther shalt thou make any after gatheringe of thy harvest: but shalt leaue it vnto the poore, and the stranger.

The. xxiiij. Chapter.

H that blasphemeth the name of the Lord, let him be slayne, and all the multitude shall stone hym to death.

If a man mayme his neyghbour, as he hath done, so shall it be done to him, broke for broke, eye for eye, and toth for toth, euen as he hath maymed a man, so shall he be maymed againe.

The. xxv. Chapter.

Sixty yeres thou shalt sowe thy felde, & sixty yeres thou shalt cut thy vyneyard, and gather in the frute thereof: but the seuenth yere shall be a Sabbath of rest vnto the lande.

And thou shalt halowe that yere, euen the fiftieth yere, and proclame libertie throughout the lande vnto all the inhabiteurs thereof, for it shall be a yere of iudelye vnto you, and ye shall retourne every man vnto his possession, and every man vnto his kynred agayne.

If thy brother be waxed poore, and fallen in decaye with the, thou shalt releue hym, both the stranger & sojourner, that he maye liue with the, and thou shalt not take vsury of them, or bauntyage, but thou shalt feare thy God, that thy brother maye lyue with the. Thou shalt not geue hym thy money vpon vsury, nor lende hym thy coine for encrease.

The.

The.xxviij. Chapter.

One tytle conteyneth twenty halfe pennes. Every tyth of the lande which is of the seeds of the lande, or of the frute of the trees, is the lordes, and is sanctified vnto the lord. And yf a man will redeme ought of his tythes, let him adde the fyfte parte thereto. And every tyth of ore and of shepe and of every beast that goeth vnder the Rod, euen every tenth shalbe holy vnto the Lord. He shal not loke yf it be good or bad, nor chaunge it. Els if he chaunge it, both it, and that it was chaunged with all, shalbe halowed vnto the Lord, and may not be redemed.

The fyrst Chapter of Numeri.



All the nombres of the children of Israel, thowse out the houses of theyre fathers, from twenty yere and aboue, all that went forth to the warre in Israel, drew all to the summe of syxe hundred and thye thousand, syue hundred and fyfye. But the Leuites after the tribes of theyre fathers, were not nombred amonge them.

The.iiij. Chapter.

HAD the Lord spake vnto Moyses, sayinge: beholde I haue taken the Leuites from among the children of Israel, for al the fyrst borne that openeth the matrice among the children of Israel, & the Leuites shalbe myne, because all the fyrst borne are myne: for the same daye that I smote

D.iiij. all

Numeri.

all the first bozne in the lande of Egypte, I halowwed vnto me all the fyrst bozne in Israel, bothe man and beaste, and myne they shalbe: I am the Lorde.

The whole summe of y^e Leuites which Moses & Aaron nombred, at the commaundement of the Lorde thowowout theye hynredes (euen all the males from a moneth olde and aboue) was. xxij. thousandes.

The. v. Chapter.

AND the Lorde sayde vnto Moses: speake vnto the childzen of Israel, wether it be mā or woman, if they haue committed any synne that man doth, and haue trespassed against the Lorde, that soule hath done amysse. Therfore they shall knowledg the synne whiche they haue done, and let hym restore agayne the hurt that he hath done in the hole, & putte the fyfte part of it more therto, & geue it vnto hym whome he hath trespassed againste. But and if there be not a man to restore the hurt vnto, nor a kynsman of his, lette the trespass be made good vnto the Lorde, and it shalbe the priekes, belyde the ram of the attonement, wherby an attonement shalbe made for hym.

The. vi. Chapter.

When eyther man or womā doth seporate the selues to bowe a bowe of an absteyner, and appointe them selues vnto the Lorde, he shal seporate hym selfe from wyne and stronge dryncke, and shall dryncke no vyneagre of wyne, or of stronge dryncke, nor shall dryncke whatsoeuer is pressed out of grapes: and shall eate no frethe grapes neyther yet dried. As longe as his abstinence endureth shall he eate nothing that is made of the vyne tre, or of the carnells or of the huske of the grape.

The Lord blesse the, and kepe the. The Lorde make

make his face shyne vpon the, and be mercifull vnto the. The Lorde lyfte vp his countenance vpon the, and geue the peace. And they shall put my name vpon the chyldren of Israell, and I wyl blesse them.

The. viii. Chapter.

And the Lorde spake vnto Moyses, sayinge: This is it that belongeth vnto the Levites from. xlv. yere vwarde, they shall go in, to waite vpon the seruice of the tabernacle of witness, and from the age of fyfety yere, they shall cease way- synge vpon the seruice thereof, and shall serue no more, but shall minister vnto the; brethren, in the tabernacle of witness, to wayte, but shall do no more seruice.

The. ix. Chapter.

And the same daye that the tabernacle was reared vp, a cloude couered the habitation whiche was a tabernacle of the witness: and at euen there was vpon the habitation, as it were a symilitude of fyre vntyll the mornings. So it was alwaye the cloude couered it by daye, and a symilitude by nyght, and when the cloude was taken vp frome the tabernacle, then the chyldren of Israell iourneyed, and where the cloude abode, there the chyldren of Israell pitched theyr tentes. At the mouth of the Lorde the chyldren of Israell iourneyed, and at the mouth of the Lorde they pitched. And as long as the cloude abode vpon the habitation, they laye still, and when a cloude tarped still vpon the habitation longe tyme, the chyldren of Israell kepte the watche of a Lorde, & iourneyed not. And it chaunced that when the cloude abode a fewe dayes vpon the habitation, they abode in theyr tentes, accordyng to the commaundemente of the Lorde, and they iourneyed also at the commaundement of the Lorde.

The

Numeri.

The. xi. Chapter.

The rascall people that was among them fel
a lustynge, and turned them selues & wepte
euen as Did also the chyldren of Israell, & sayd:
who shal geue vs flethe to eate, we remembre the
flethe whiche we dyd eate in Egypte for naught:
And ꝑ cucumbers, and Melones Lekes, onions
and garleke. But now our soules is dyed awaye
for we can se nothing, saue Manna. Manna was
as coriander seede, and (to se to) lyke Bedellyon.
And there went forth a wynde frome the Lorde
and brought quayles from the see, and let them
fall about the houlse, euen a dayes iourney rounde
aboute on euery syde of the houlse, and they dyd
flee in the ayre. as it were two cabytes hye, ouer
the earth And the people stode vp, & al that daye
and all ꝑ night, and on the morow they gathered
quayles.

The. xii. Chapter.

Moses was a very meke man, aboue all the
men of the earth.

The. xiii. Chapter.

And they came vnto the Riuer of Escolle, &
cut downe there a branche with a clouster
of grapes, and twayne bare it vpon a rasse.

The. xiiii. Chapter.

The Lord is long yet he be angry, and ful of
mercy, and suffereth iniquyte, and synne
and leaueth no man innocent, and visitteth the vn-
ryghteousnes of the fathers vpon the chyldren,
in the thyrde and fourth generacyon.

The. xv. Chapter.

And whyle the chyldren of Israell were in
the wyldernes, they founde a man ꝑ gathe-
red spykes vpon the Sabbath daye. And they
that founde him gatheringe spykes brought him
vnto Moses & Aaron, and vnto al the congrega-
cion, and they put him in ward, seinge it was not
declared what shulde be done vnto him. And the
Lorde

Lozde sayde vnto Moyses: Let the man dye, and let all the multitude stowe hym with stones without the hoſte. And all the multitude brought hym without the hoſte, and stoned hym with stones, & he dyed as the Lozde comaunded Moyses.

¶ The. xvi. Chapter.

AD Eleazar comaunded that no ſtraunger which is not of the ſede of Aaron, come nere to offer cens before the Lozde, that it happen not vnto him: lyke as vnto Cozab and his companye.

¶ The. xviij. Chapter.

AD Moyses put the. xij. Roddes before the Lozde, in the Tabernacle of wytnesse. And on the morow, Moyses went into the Tabernacle of witnesse: and beholde, the rod of Aaron for the house of Leui was budded, and bare blossomes and almondes.

¶ The. xviij. Chapter.

ALſo breake the matrice in al fleſhe that men bring vnto the Lozde, whether it be of men or of beaſtes, ſhal be thyne. Neuerthelater the first borne of vncleane beaſtes ſhalt þe redeme lyke wyſe.

And the Lozde ſpake vnto Aaron: thou ſhalt haue none inheritaunce in theyre lande, neyther ſhalt thou haue any parte amonge them. I am thy parte and thy inheritaunce, amonge the children of Iſrael. Beholde I haue geuen the childre of Leui al the tenth in Iſrael to inherite, for the ſeruiſe whiche they ſerue in the tabernacle of wytnesse.

¶ The. xx. Chapter.

Moyses & Aaron gathered the cōgregatiō together before the rocke, & Moyses ſaid vnto the: heare ye rebellioſs, muſt we ſet you water out of this rocke? And Moyses liſte vp his hande, & with his rod he ſmote þe rocke two times, & the water came out aboundantly, and the multitude dranke, and theyre beaſtes alſo. And the Lozde ſpake vnto Moyses and Aaron, becauſe ye beleued me not to ſanctifie

Numert.

sanctifye me in þ eyes of the chyl dren of Israell,
therefore ye shall not bynge this congregacion
into the lande whiche I haue geuen them. This
is the water of strife, because the chyl dren of I-
srael stroue w the lord, & he was sanctified in the.

when all the multitude sawe that Aaron was
dead, they mourned for Aaron thyrty dayes and
shewout all the howldes of Israell.

The.xxi. Chapter.

Ouer soule lotheth this lyght breade.
The Lord sente fyre serpentes amonge
the people whiche stonge them, and muche peo-
ple of Israell dyed

And the Lord sayd vnto Moles: make the a
fyre serpente, and set yt vp for a sygne, that as
manye as are bytten, maye loke vpon it and lyue,
And Moles made a serpente of brasse, and set it
vp for a sygne, and when the serpentes had byt-
ten any man, he beholde the serpente of brasse, and
was healed.

The.xxii. Chapter.

And when the asse sawe the Hungell of the
Lord, he fell downe vnder Balaam: and
Balaam was wrothe, and smote the asse with a
staffe. And the Lord opened the mouth of the
asse, & he sayde vnto Balaam: what haue I done
vnto the, that thou haste smytten me nowe thre
eymes: And Balaam sayde vnto the asse: because
thou hast mocked me, I wolde also there were a
sworde in myne hande, for euen nowe wolde I
kill the. And the asse sayde vnto Balaam: am not
I thyne asse whiche thou haste rydden vpon, sence
thou was bozne vnto this daye & was I euer
wonte to do so vnto the, he sayde naye.

The.xxiii. Chapter.

God is not aman that he shulde lye neyther
the sonne of a man that he shulde repente:
shulde

shulde he save and not doroz shuld he speake and not make it good:

The. xxiii. Chapter.

U Here shall come a starre of Jacob, and ryse a scepter of Israell, and shall smyte the coses of Moab, and vndermyne all the chyldzen of Heth, and Edom shall be possessed, and they shall fall to the possession of theyr enemies, and Israell shall do manfully. Out of Jacob shall come he that shall haue domynyon, and shall destroye the remnant of the cytis,

The. xxv. Chapter.

A And beholde one of the chyldzen of Israell came and brought vnto the brethren a Madianitye wyle in the syght of Moyses, and in the syght of all the myltitude of the chyldzen of Israell that wepte before the doore of the tabernacle of wytnesse. And when Phynches the sonne of Eleazer the sonne of Aaron the preast sawe yt, he rose vp out of the myddes of the companye, and toke a weapon in his hande, and wente after the man of Israell into the tente, and thurst them thow bothe the man of Israell and also the woman euē thowowe the belly of her, and the plague ceased from the chyldzen of Israell.

The. xxvii. Chapter.

I f a man dye & haue no sone, ye shall turne hys inheritaunce vnto his brother, yf he haue no doughter, ye shall geue his inherytaunce vnto his brethren, yf he also haue no brethren ye shall geue his inherytaunce vnto hys fathers brethren, and if his father haue no brethren, ye shall geue hys inheritaunce vnto hym that is nexte to him of his kindred, and he shall possesse it.

The. xxx. Chapter.

I f a man vowe a vowe vnto the Lorde, or sweare an othe to bynde his soule: he shall not

Amersl.

go backe with his worde, but shall fulfyll all that
is p[ro]ceded out of his mouth.

The. xxxiiij. Chapter.

Aron was a hundzed and. xliiij. yeares olde
when he dyed in Mounte Hore.

The. xxxv. Chapter.

And from among the Cities whiche ye shall
geue vnto the Leuites, ther shall be x. ci-
ties for refuge, whiche ye shall appointe to that
entente, that he whiche killeth maye fle thither
And to them ye shall adde. xliiij. Cities so that all
the Cities whiche ye shall geue the Leuites may
be. xlviiiij. wyth theyr suburbs. And the Cities,
whiche ye shall geue, shall be out of the possession
of the chyldzen of Israel.

Yf the sleier come wythout the borders of hys
priuiledged cytyes whether he was fled, yf the a-
uenger of bloud fynde him without the borders
of his fre towne, and sleie y^e Murtherer, he shall be
gyltelesse, because he shall haue bydden in hys
fre towne, vntyll the death of the hys priest, and
after the deathe of the hys priest to retorne ag ain
vnto the lande of his possession.

Neither shall one wytnesse aunswere to put a
man to deathe.

Ye shall take none amendes for the lyfe of the
murtherer, whiche is worthe to dye.

The fyrste Chapter of Deuteronomium.



Hear the cause of your brethren, & Judge righteously betwene every man and his brother, and the stranger that is with him. He that ye knowe no faces in iudgement, but heare the smal as well as the greate, and be a frayde of no man, for the iudgementes is goddes.

The .ii. Chapter.

But Sihon the king of Holbon wolde not let vs passe by hym, for the Lorde thy God hardened his spere, and made his hert tough, because he wolde delyuer him into thy handes, as it is come to passe this daye.

The .iii. Chapter.

O My Og king of Balan remayned of the remnant of the gnautes, whose bed was a bed of Iron. And is it not yet at Rabah, amonge the childre of Ammon? ix. cubytes doth the length thereof containe, & .iiii. cubytes the bredth of it after the cubyte of a mā.

The .iiii. Chapter.

What nation is so greate that goddes come so nye vnto, as the Lorde our god is nye vnto vs in al thinges, as ofte as we cal vnto him? Take heed, and make you no grauen Image and picture of any maner of figure, the lykenes of man or woman, the lykenesse of anye maner of beaſt that is on the earth, or the lykenes of anye maner fethered foule, that flyeth in the ayre, or the lykenesse of any maner of woyme that creppeth on the earth, or the likenesse of any maner fyre that is in the waters beneth the earth. Ye & lest ye lyfte vp thyne eyes vnto heauē, & when ye seeſt the ſonne the mone and ſtarres whal the host of heauen

Deuteronomium.

heauē shaldest be decaued, & shuldest worshype
and serue the thinges whiche the Lord thy God
hath made to serue all nations vnder the whole
heauen.

The. vi. Chapter,

Hear O Israell, the Lord our god, is Lord
onely, and thou shalt loue the Lord thy
God with al thyne herte, and with all thy soule,
and with al thy myght. And these wordes whiche
I commaunde þ this daye, shalbe in thy hart, and
thou shalt geue them vnto thy chyldren, & shalt
talke of them when thou art at home in thy house
and as thou walkest by the waye, and when thou
lyest downe, and when thou rylst vp, and thou
shalt byndethem for a sygne vpon thyne hande.
And they shalbe warninges betwene thyne eyes,
and thou shalt wyte them vpon the postes of
thy house, and vpon the gates.

The. vii. Chapter

The Lord thy God he is God, and that a
true god, whiche kepeth appointement and
mercy vnto them that loue him, and kepe
his commaundementes, euē though he oute at thou-
sande generacions, and rewardeth them that
hate him befoze his face, so that he byngeth them
to nought, and doth not deferre the tyme, but re-
wardeth hym that hateth him befoze his face.

Ye harken vnto these lawes, God will loue
the, and blesse the, and multiplie the, he wil also
blesse the frute of thy wombe, and the frute of þ
lande, thy cozne, thy wine, and thy oyle, and the
encrease of thy oxen, and the flockes of thy shepe
in the lande whiche he sweare vnto thy fathers,
to geue the. Thou shalt be blessed vnto all na-
cions, there shalbe nether man nor womā vnfrut-
ful amonge you, nor any thinge vnfrutefull a-
monge youre cattell. Moreover the Lord will
take awaie from the al maner of infirmities, and
will

and wyl put none of the euell diseases of Egypte
(whiche thou knowest, vpon the, but wyl sende
them vpon all them that hate the.

The. viii. Chapter.

A And dothe not lyue by breade onely: but
by euery (worde) that procedeth out of the
mouth of the lord, dothe a man lyue.

Thy raiment waxed not olde vpon the, neither
thy foote dyd swell those forty yeres.

The. ix. Chapter.

S Peake not thou in thy harte (after that the
lord thy god hath caste them oute before
thee) saying: for my righteousnes the lord hath
brought me in, to possesse this land. Naye, but for
the wickednesse of these nations, the lord hath
caste them out before thee. It is not for thy righ-
teousnesse sake, or for thy righte harte, that thou
goest to possesse theyr lande, but for the wicked-
nesse of these nations, the lord thy god doth cast
them out before thee, euen to performe the word
whiche the lord thy god swate vnto thy fathers
Abraham, Isaac, and Jacob.

Fortye dayes and forty nightes I did neyther
eate breade nor drynke water, because of all your
synnes whiche ye synned in doyng wickedly in the
sighte of the lord in that ye prouoked hym vnto
wrathe.

The. x. Chapter.

A And now O Israel what doeth the lord thy
god requyre of thee, but to feare the lord
thy god, and to walke in all his wayes, to loue hym
and to serue the lord thy god with all thyne harte,
and with all thy soule, namely that thou kepe the
commandementes of the lord, and his ordina-
ces whiche I commanded this daye to ob-
serue.

The booke

The xiiij. Chapter.

If thy brother, the sonne of thy mother, or thyne owne sonne, or thy daughter, or thy wyfe that lyeth in thy bosome, or thy frend which is as thine owne soule vnto the, entyce the secretly, sayinge, let vs go and serue straunge goddes whiche thou haste not knowen, nor yet thy fathers. And they be of the gods of the people whiche are rounde about you, whether they benye vnto the, or far of from the, from the one ende of the earth vnto the other. Thou shalt not consent vnto hym, nor herken vnto hym: thyne eye shal not pryte hym, neyther shalt thou haue compassion on hym, nor kepe hym secreete, but cause hym to be shayne. Thyne hande shall be fyrste vpon hym to kyl hym and then the handes of all the people.

The xiiij. Chapter.

Thou shalt tye al the increase of thy sede that the selde bringeth forth, yere be yere.

The xv. Chapter.

There shall be no beggers amonge you.

Yf one of thy brethren amonge you be poore within any of thy gates in thy lande, whiche the lord thy god geueth the, thou shalt not harden thy harte, nor shut thy hande from thy poore brother, but open thyne hande vnto hym, and lende hym sufficient for his nede whiche he hath.

The xvi. Chapter.

West not thou the lawe, nor knowe any per-
son, neyther take any rewarde, for gyftes
blinde the wyle, and peruert the wordes of the
righteous. That whiche is iuste and ryght shalt
thou folowe, that thou mayste lyue, and enioye
the lands whiche the lord thy God gyueth the.

The

The. xviij. Chapter.

A the mouth of two or thre wytnesses shall he that is worthy of death dye, and at the mouth of one wytnes, let no man dye.

That man that wyll do presumptuously, and wyll not herken vnto the priest, that standeth before the lord thy god to minister, or vnto the iudge, that man shall dye, and thou shalt put away euyl from Israel.

The. xviij. Chapter.

This is the priestes dutye of the people, and that that offer sacrifice, whether it be ox or shepe. They muste geue vnto the priest, the shoulder, and the two chekes, and the mawe, the first frutes also of thy corne, wyne, and oyle, and the first of the well of thy shepe. Walte thou gyue hym. For the Lord thy God hath chosen hym out of all thy trybes, to stande and to minister in the name of the Lord, he and his sonnes for ever.

Let there not be founde amonge you any one that maketh his sonne or his daughter to go thowme the fyre, or that bleseth wythcraft, or a choler out of dayes, or that regardeth the flyinge of soules, or a sozcerer, or a charmer, or that counceleth with spyrtes, or a sothfayer, or that asketh the truth of them that be deade.

The Lord God wyll sette vp vnto the a Prophete amonge you, euen of thy brethren, lyke vnto me, vnto hym ye shall herken, accordinge to all that thou desiredst of the Lord thy God in Horeb.

The. xix. Chapter.

If an vnrigheteous wytnesse ryse vp against a man to accuse hym of trespase, then bothe the men whiche stryue together shall stande before the Lord, before the priestes and the iudges.

The boke.

iudges, whiche shalbe in those dayes, and the iudges shall make diligent inquisition. And yf the witnes be founde false, and that he hath geuen false wytnesse againste his bzother, then shall ye do vnto him, as he had thought to do vnto his bzother, and thou shalt put euell awaye fro the.

¶ The.xx. Chapter.

If any man be betrouthed vnto a wyfe, and haue not taken her, let hym go and returne againe vnto his house, lest he dye in the battaile, and an other man take her.

Yf any man feare and be faine herted, let him go and returne home to his house, lest he make his bzothers hart faine as well as his.

¶ The.xxi. Chapter.

Thou shalt gene to the first bozne double portion of all that thou hast, for he is the first of thy strength, and to him belongeth the ryght of the first bozne.

Yf any man haue a sonne that is stubborne and disobedient, that he wyl not hearken vnto the voyce of his father, and voyce of his mother, and they haue challyned him, and he wolde not harken vnto them: Then shall his father and his mother take him, and bringe him out vnto the elders of that cytie, and vnto the gate of that same place, and saye vnto the elders of the cytie: This oure sonne is stubborne and disobediente, and wyl not hearken vnto oure voyce he is a ryotour, and a drunkarde. And all the men of that cytie shall stone hym with stones vnto death. And thou shalt put euell awaye from the, and all Israell shall heare and feare.

Yf a man haue committed a trespasse woorthy of deathe, and is put to deathe for it, and thou hangest hym on tre, his bodye shall not remayne all night vpon the tree, but thou shalt burie hym

the same daye: for the curse of God is on him that is hanged.

Che. xxi. Chapter.

Thou shalt not se thy brothers ore or shepe go astray, and withdraw thy selfe from the: But shalt bringe them againe vnto thy brother. And if thy brother be not nye vnto the, or if thou know hym not, then bringe it vnto thyne owne house, and it shall remayne with the, vntyll thy brother aske after them, and then deliuer them hym agayne. In lyke maner shalt thou do with his asse, and so shalt thou do with his rayment, and with all lost thinges of thy brother whiche he hath lost: thou hast found, shalt thou do lyke wyse, for thou mayst not hyde it. Thou shalt not se thy brothers asse, or ore fall downe by the way, and withdrawe thy selfe from them, but shalt helpe hym to heue hym vp agayne.

The woman shall not weare that whiche pertaineth to the man, nether shall a man put on womans rayment. For all that do so, are abhominacion vnto the Lord thy God.

If a man be founde lyinge with a woman that hath a wedded husbnde, they shall dye either other of them, bothe the man that laye with the wyfe, and also the wyfe, and so thou shalt put away euell from Israel.

Che. xxiii. Chapter.

There shall be no whoore of the daughters of Israel, nor whoore keeper of persons of Israel. Thou shalt neither bringe the hye of an whoore, nor the price of a dogge, into the house of the Lord thy god in any maner of vowe: for euery both of them are abhominacion vnto the Lord thy god.

Thou shalt not hurt thy brother by vsury of money, nor by vsury of cozne, nor by vsury of any thinge

The booke

thyng that he may be hurt withall vnto a stranger, thou mayste lende vpon vsury but not vnto thy brother, that the Lorde thy God may blesse the in all that thou settest thyne hande to in the lande whither thou goest to conquer it.

When thou hast bowed a vow vnto the Lord thy god, thou shalt not slacke to paye it: for the Lorde thy God wyll surely require it of the, and it shalbe synne in the. If thou shalt leue vowing, it shalbe no synne in the but that whiche is once gone out of thy lippes, thou must kepe and do, accordinge as thou hast bowed vnto the Lorde thy god of a fre wyl, and as thou hast spoken with thy mouth.

The .xxliij. Chapter.

When a man hath taken a wyfe and married her, if she fynde no fauour in his eyes because he hath espied some vncleannes in her, then let him wyte her a byll of deuozement and put it in her hande, and sende her out of his house and let her go, and be another mans wyfe.

When a man taketh a newe wyfe, he shall not go a warfare, neyther shalbe charged with any busynes, but shalbe free at home one yere, and reioyse with his wyfe whiche he hath taken.

The .xxv. Chapter.

If brethren dwel together, and one of them dye, and haue no chylde, the wyfe of the dead shal not mary wythout vnto a stranger, but his brother shal go in vnto her, and take her to wyfe, and occupy the rowme of his kynsmen. And the eldest sonne whiche she beareth, shall succede in the name of his brother whiche is dead, that his name be not put out of Israel.

Thou shalt not haue in thy bag two maner of weyghtes a great and a smal neyther shalt thou haue in thy house diuers measures a greate and a smal

a small: but thou shalt haue a ryght and iuste weyght, and a perfect measure shalt thou haue, that thy dayes maye be lengthened in the lande, whiche the lord thy god geueth the, for all that do such thinges, and al that do vnrighthe are abhominatiō vnto the Lord thy God.

The. xxviij. Chapter.

Cursed be the man that maketh any carved or molten Idol, an abhominatiō vnto the lord, the worke of the handes of the craftelman, and putteth it in a secret place.

The. xxix. Chapter.

I haue led you forty yere in the wyldernes, and your clothes are not waxed olde vpon you and thy shooe is not waxed olde vpon thy fote.

The. xxxij. Chapter.

Perfect is the worke of the most mighty god, for all his wayes are iudgement, he is a god of truth, without wychednesse righteouse and iuste is he.

The lordes parte is his folke, and Jacob is the portion of his enheritaunce.

He that shoulde haue bene vpright, when he waxed fatte, spurned with his heele: Thou art wel fed, thou art growen thicke, thou art laden with fatnesse. And he forsoke God his maker, and regarded not the god of his saluation.

I alone am god, and there is none but I: I kyl and wyl make a lyue, I wounde and I wil heale, neyther is there any that can deliuer oute of my hande.

The. xxxiij. Chapter.

Moses was an hundred and twenty yere olde whē he dyed, his eye was not dimme, nor his naturall coloure abated.

The booke of Iosua the.iii. Chapter.



As soone as they that bare the arke came vnto Iordan, and the sete of the p̄iestes that bare the arke were dypped in the bym of the water (for Iordan b̄leth to fyll all his banckes all the tyme of harueste) the waters also that came downe from aboue, dyd ryle vpon an heape, (and appeared as greates as a mountayne,) and departed farre from the cite of Iordan, that was be syde Zarthan. And the waters that were beneth towards the see of the wyldernes, fell awaye and departed into the salte see and the people went right ouer againste Iericho. And the p̄iestes that bare the Beke of the appointement of the Lorde, stood dype within Iordan ready prepared, and all the Israelites went ouer thow the dype, vntyll all the people were gone cleane ouer thow Iordane.

The.iii. Chapter.

As soone as the fooles of the p̄iestes sete were sett on the dype lande, the waters of Iordan returned againe vnto theyr place, and went ouer all theyr banckes as they dyd befoze.

The.v. Chapter.

The Manna ceased on the morowe after they had begonne, to eate of the corne of the lade neyther had the children of Israel Manna any moze, but dyd eate of the corne of the lande of Canaan that yere.

The

of Iosua.

Fol. xxiij.

The. vi. Chapter.

HAD Iosua saied Rahab the harlertt, and her fathers hou hoide, and all that he had, and he dwelt in Israel euen vnto this daye, because he hyd the messengers, which Iosua sent to spye out Jericho.

The. i. Chapter.

Annie sende thou sylly vpon Gibeon, and thou Moone in Aiald. And the sunne abode, and the moone stode sylly, vntyl the people auēged themselves vpon theyz enemyes, is not this wrytten in the booke of the ryghteous: The sunne I say abode in the myddest of heauen, and halted not to go downe by the space of an hole daye. And there was no daye lyke that, befoze it, oz after it, that the loyde hearde the voyce of a man: soz the loyde fought for Israel.

The. xxiij. Chapter.

Iosua the sunne of Nun, the seruant of the Loyd dyed, being an hundredeth and ten yeres old.

The booke of Judges.

The first Chapter.



ADonibezek fled, and they folowed after hym and caught hym, and cut of his thōbes, and his greate toes. And Adonibezek sayd: thysroze s ten kynges hauinge theyze thombes and great toes cut of, gathered theyz meate vnder my table. As I haue done, so god hath done to me agayne.

The. iij. Chapter.

And Abud put forth his left hande, & toke the dagger from his right thyghe, & thrust it in

The booke of Deuteronomium.
it in hyng Eglons bellye, and the harte wente in
after the blade. And the fatte closed the harte so,
that he might not drawe the dagger oute of hys
belly, but the dynte came oute.

Sangar the sonne of Anath slewe of the Phi-
listines. vi. hundred men with an Ore goade, and
deliuered Israel. **The. iiii. Chapter.**

Ishelhabers wyfe toke a nayle of the tente,
and an hammer in her hande, and went sofe
ly vnto hym, and smote the nayle into þe temples
of Hissaras heade, and sakened it into the ground
for he slombered soze, and was wery.

The. viii. Chapter.

Ideon had. lxx. sonnes, of his body begottē
for he had many wyues. **The. ix. Chapt.**

Ad whan Abimelech had fought agaynst
the Citie of Sichem all that daye, he toke
it and slewe the people that was therein, and de-
stroyed the citie, and sowed salte therowen it.

The. xliii. Chapter.

Had beholde, a yong lyon roared vpon Sa-
son and he tare hym, as he wolde haue rent
a hydde, and yet had nothyng in his hande.

The. xv. Chapter.

Had Samson founde a rotten sawe bone of
an Ase, and put forth his hand, and caught
it, and slewe a thousande men therewith.

The. xvi. Chapter.

Had Samson toke his rest tyll mydnyghte,
and arose at mydnight, and toke the doores
of the gate of the citie, and the two syde postes, &
rent them of with the barre and all, and put them
vpon his sholders, and caried them vp to the top
of an hyll that is befoze Hebron. **The. xx. Chap.**

Had amōg al these folke of Gibes, were sent
Lefte handed mē, which euery one could
hyng stones at an heare breadthe, and not myse.

finis.

The booke of Ruth the fourth Chapter.

This was the maner of olde time in Israel
concernynge pourches and chaungyns for
to Rabilishe althyng, that a man must pluche of
his shoe and geue it his neyghboure, and this
was a sure witnesse in Israel.

The.i.boke of the Kynges the.i. Chapter.



As my lord, as trulye as thy
soule lyueth my lord I am
the woman that stode befoze
thee here prayng vnto the
lord: for this ladde I prayde
and the lord hath geuen me
my desyre whiche I asked of
him, and therfore I haue ge-
ue hym vnto the lord, as loꝝ
as he is mere for the lord. The.ii. Chapter.

There is none so holy as the Lord, for with-
out the is nothinge. Neither is ther any of
strengh as is our Lord.

The Lord is a god of knowledge and his purpo-
ses come to passe,

The lord kylleth, and maketh alyue, byyngeth
downe to the graue, and fetcheth vp agayne.

The lord maketh poore, & maketh ritche, byn-
geth lawe, and geueth vp on hye. He replen-
geth the poze out of the dust, alyfteth vp the beggar
fro the donghyll, to set him amonge princes, and
to inheret them with the seate of glozy.

Yf one man synne againste an other, dayesmen
may be iudges: but if a man synne againste God,
who wylbe his dayzman?

They

The booke

They that worship me, I will worship, & they that despise me shall come to shame.

The.iii. Chapter.

I haue tolde Ely, that I will iudge his house for euer, for the wickednesse which he knoweth. For whē the people cursed his sonnes, for the same wickednes, he hath not corrected them, and therefore I haue swoyne vnto the house of Ely, that the wickednesse of Elyes house, shall not bee purged with sacrifice nor offering for euer.

The.iiii. Chapter.

And it fortunēd that when he made mencio of the arke of god, Ely fell from his stole backward vpon the threshold of the gate, and his necke brake, and he dyed.

The.v. Chapter.

Samuels sonnes Joel and Abia walked not in his wayes, but turned asyde after lucre and toke rewarde, and peruerterd the right.

The.ix. Chapter.

Sule was a goodly yonge man and a sayte, so that among the chyldren of Israel there was none goodlyer then he. For from the shoulders vwarde he was hyer then all the other people.

He that is now called a prophete was in the olde tyme called a sear.

The.xi. Chapter.

Al the menne of Iabes sayth vnto Rahas: make a couenaunt with vs, and we will be thy seruantes. And Rahas the Ammonite answered them: In this will I make a couenaunte with you, yf I maye thruste out all your right eyes, and byyng the shame vpon all Israel.

The.xii. Chapter.

Haule

Saul sayde vnto the people: I am olde and graye headed, and beholde my sonnes are with you and I haue walked befoze you fro my chyldhode vnto this daye, beholde, here I am, beare recorde of me befoze the lord and his anoynted. whose ore haue I taken: or whose asse haue I taken: whome haue I done wronge to: or whome haue I hurte: or of whose hande haue I receyued any bypbe, to blynde my eyes there with and I wyll restoze it you againe. They sayde: thou hast done vs no wronge, nor hurte vs, neyther hast thou taken ought of any mannes hande.

The. xiiii. Chapter.

It is no hardnesse with the lord, to saue eyther in manye or in fewe.

The. xv. Chapter.

Hath the lord as great pleasure in burnt sacrifices and offerings, as when the voyce of the lord is obeyed: Beholde, to obeye, is better, than sacrifice, and to hearken is better then the fat of rammes. For rebellion is as the spaine of wythe crasse, and stubbernesse is as the wychednesse of ydolatre.

The. xvi. Chapter.

God seeth not as man seeth, for man loketh on the outwarde apperance, but god beholdeth the hert.

And so it fortuneth that when the euill spirite sent of god came vpon Saul, Dauid toke an harpe and playde with his hande, and so Saul was refreshed and did amende, and the euill spirit departed from him.

The. xvii. Chapter.

When sayd Dauid to the philistine Goliath: Thou comest to me with a swerde, a spere, & a hyde, but I come to the in the name of the lord
of

The. i. booke of the Bynges.
of hookes, the God of the hook of Israel whome
thou haste railed vpon.

The. xxi. Chapter.

And the priest answered Dauid, and sayd:
there is no comen bread vnder my hande,
but here is halowed bread, if the yonge men haue
kepte the selues from vncleane thinges especial-
ly women.

The. xxii. Chapter.

The seruantes of kynge Saule wolde not
moue theyre handes to tal vpon the pyckes
of the Lord. Doege the edomite turned and ranne
vpon the priestes, and slue that same daye, foure
score and fyue perlones that did were a lynned
Ephod.

The. xxiii. Chapter.

And Dauid sayde vnto his men, the Lord
kepe me from doinge that thinge vnto my
maister the lordes anointed, to laye my hande
vpon hym, seinge he is the anointed of the
Lord.

The. xxvi. Chapter.

Who can laye his hande on the lordes anoin-
ted and by gylelesse?

The. xxx. Chapter.

As his parte is that goeth downe and fygh-
teth, so shall his parte be that carpeth by
the stuffe, that is may be parted a lyke.

The

The. ii. booke of the kynges

The first Chapter.



HE bowe of Ionathas, and the sword of Saul turned neuer backe again empye fi the bloude of the dayns and from the fatt of the myghy warriours.

The. v. Chapter.

DAUID was thyrty yere olde when he began to raygne, and he raygned forty yere: In Hebron he raygned ouer Iuda seven yere and syxe monethes. And in Ierusalem he raygned thyrtye and thre yeres ouer all Israell and Iuda.

The. vi. Chapter.

UZA put his hande to the arke of God, and helde it, for the oxen stombled, and the lord was wroth wyth Uza, and god smote hym in the same place for his faulte, and there he dyed before the arke of God.

And Dauid sayde vnto Michol, I thought to daunce before the Lord, whiche chose me rather then thy father, and all his kyn, and commaunded me to be ruler ouer all the people of the Lord, euen ouer Israel: And therfore wyll I playe before the Lord: And will yet be more vile then so, and wyll be meke in myne owne syght.

The. x. Chapter.

HE non toke Dauids seruantes, and haued of the halfe of euery mans beerde, and cut of theyr garmentes in the myddle, euen harde to the buttoches of them, and sente them awaye.

The. xj. Chapter.

UZA answered Dauid. The arke of Israel and Iuda, dwel in paulide, & my Lord Ioab and the seruantes of my Lord lye vpon the flate earth

The.ii.booke

earth, and shal I then go into mine house, to eate and drinke, and lye with my wyfe? By thy lyfe, & by the lyfe of my loue, I will not do this thinge.

The.xij.Chapter.

And Dauid sayde vnto Nathan: I haue synned against the lord. And Nathan sayde vnto Dauid: the Lord also hath put away thy synne, thou shalt not dye. How beyt, bycause in doinge this dede, thou hast giuen the enemyes of the Lord a cause to sayle, the chyld that is boine vnto the shall surely dye.

Then sayde his seruantes vnto hym: what thyng is this, that thou hast done? Thou diddest fast and wepe for the chyld, whyle it was a lyue, and as soone as it was dede, thou dyddest ryse vp, and eate meate, he sayde: whyle the chyld was yet a lyue, I fasted and wepte, for this I thought, who can tell whether god wyl haue mercy on me, that the chyld may lyue. But now seinge he is dede, wherfore shoulde I fast: can I bring him agayne any more. I shall go to hym, rather then he shal come agayne to me.

The.xiii.Chapter.

All Israell there was not so goodly a man as Absalom, for he was very beautiful, in so much that from the sole of his foote to the toppe of his head, there was no blemish in hym. And when he shaued his heed (for at euery yeres ende he shaued it, bycause the heere was heuy on hym, and must needes haue it) the heere of his heed weyed two hundred cycles, after the kynges weyght.

The.xiij.Chapter.

The counsaile of Ahithophel which he counsailed in those dayes, was as a man had asked counsaile of god, bothe with Dauid and with Absalom.

The.xxiij.Chapter.

with

off the kynges. fo. xxxiii.

Wyth the godly thou shalt be godly, and w
the man that is vncorrupte, thou shalt be
vncorrupt, with the pure thou shalt be pure, &
with the frowarde thou shalt be frowarde.

C The. xxiii. Chapter.

He that beareth rule ouer me, ought to rule
iustely in the feare of god.

C The. xxiiii. Chapter.

And David said vnto Gad: I am in extreme
trouble, we will fall nowe into the hand of
the lord, for muche is his mercye, and let me not
fall into the hande of man.

C The. iii. boke of the kynges the. iii. Chapter.



Gue vnto thy seruant an vnderstandyng hearte, to iudge
the people, that I maye de
cerne betwene good and bad.
Beholde I haue done accor
dyng to thy petition, for I
haue geuen thee a wyle and
an vnderstandyng hearte, so
that there was none lyke the
before thee, neither after thee shall any aryse lyke
vnto thee.

C The. iiii. Chapter.

After this the sonne of Manasse was the
region of Argob, whiche is in Basan, thre
score greate Lyties with walles and barres of
brasse.

And Salomons breade for one daye was thirte
quarters of manchet floure, and thre score quar
ters of meale, ten halied Oxen, and. xx. out of the
pastoures, and an hundred shepe, besydes hertes
f. buckes

The booke
buckes, and wylde goates and capons.
And Salamon had. xl. M. stalles of hoxses for
charettes, and. xii. M. hoxsemen.

The. viii. Chapter.

WHere as it was in thyne hearte to buylde an
house vnto my name, thou dyddest well,
that thou wast so mynded.

Salomon offered vnto the Lorde. xlii. M. oxen
and an hundred and twenty thousande shepe.

The. x. Chapter.

Syluer was nothyng worth in the dayes of
Salomon. And he made syluer in Ierusalem
as plenteous as stones.

The. xi. Chapter.

Salomon had leuen. C. Quenes, and thye
hundred Concubines.

The. xii. Chapter.

My father made your yoke greuouser, and I
wyl make it greuouser: My father also
chastised you with whippes, but I wyl chastise
you with Scorpions.

The. xiii. Chapter.

Ieroboam stretched out his hande from the
aultare, sayinge: holde the man of god: And
his hande whiche he putte forthe agaynst hym,
dried vp, and he coulde not pulle it in agayne.

The. xvi. Chapter.

The Ravens brought Elias bread and fleshe
in the moynynge, and lykerwyle breade and
fleshe in the euening, and he dranke of the brooke
Cherith.

The. xix. Chapter.

Elisha arose and bidde eate and drynke and
walked in the strengthe of that meate four-
tye dayes and forty nightes, euen vnto Hozeb
the mounte of God.

I haue left me. vii. M. in Israell, of whiche ne-
uer

ner man bowed his knees vnto Baal, nor kysed hym with his mouth.

The. xxi. Chapter.

And it fortuned that when Thab hearde those wordes, he rent his clothes, and put sackcloth aboute his fleete, and fasted, and laye in sackcloth, and went bare foote. And the worde of the lorde came to Elia the Thelbyte, saying: seekest thou howe Thab humbleth hymselfe before me, because he submitteth hymselfe before me, I wyl not byng that euyl in his dayes but in his sones dayes, wyl I bynge in euill vpon his house.

The. xxii. Chapter.

And there came forth a certayne spirite, and stood before the Lorde, and sayde: I wyl perswade hym, and the Lorde sayde vnto hym wherewith? And he sayde, I wyl go oute and be a false spirite in the mouth of all his prophetes. He sayd: thou shalt perswade hym, and preuaile, go forth then, and do euen so. Nowe therfore holde, the Lorde hath put a lyinge spirite in the mouth of all these thy prophetes.

Che.iii.boke of the kynges
the fyrst Chapter.



Elias was an heary man, and
gyrde with a gyrdle of lether
about his loynes.

Che.ii. Chapter.

Elias toke his mantel,
and wrapte it together
and smote the waters, and
they were deuided, varte the
oneweape and part the other.

Che.iii. Chapter.

Bitt rowe byng me a mynstrell, and whan
the mynstrell playde, the hands of the loyde
came vpon Eliseus.

Che.iiii. Chapter.

O Thou man of god, there is death in the pot
and they coulde not eate therof, but he sayd
byng meale, and he cast it into the pot, and sayd:
fyl for the people, that they maye eate, and there
was no moze harme in the pottle.

Che.vi. Chapter.

Ad beholde therewas a greatedearthein
Samaris, and Benhadad king of Siria be-
sieged it vntyll an Asses head (was sold) for foure
scoze syluer pence, and the fourth parte of a cab
of coues dunge for .v. sicles.

Che.xiii. Chapter.

A he souldiers of the Moabites came into
lande thesame yeare, and it chaunced as
some of them were buryng a man, and spied the
souldiers, they cast the man into the sepulchre of
Eliseus, and when the man was rolled downe, &
touched the bodye of Eliseus, he reuiued and
rode vpon his feete.

Che

of the kynges.

Fol. xxxv.

The. xviij. Chapter.

Ezekias put away the hylaulters, and brake the Idolles, and cut downe the groues, and all to brake the bzalen serpent that Moyses hadde made, for vnto those dayes the chylidzen of Israel byd burne sacrifice to it, and he called it Nehushtan.

The. xix. Chapter.

And so it came to passe: that the selfesame ryghte the aungell of the lord wente oute and smote in the host of the Assyrians an hundred foure scoze and fyue thousande.

The. xx. Chapter.

And Helehis turned his face to the wal and prayed to the lord, saying: I beseeche thee nowe O Lord, remembre howe I haue walked befoze thee in trurthe and with a perfite hearte, & haue done that whiche is good in thy sight: & Helehis wepte soze. & saye sayde to Helehis: Thus saith the lord god of David thy father: I haue herd thy prayer, and senethy teares. And beholde, I will heale thee, so that on the thyrde daye, thou shalt go vp into the house of the Lord. And I will adde vnto thy dayes yet fiftene yere.

Shal the shadowe go forwarde ten degrees or go backe agayne ten degrees, Helehis answered: it is a lyght thyng for the shadowe to go downe ten degrees, (nether is that my desyre,) but yf the shadowe go backwarde ten degrees it is no light thyng. And saye the prophete called vnto the lord, and he brought the shadowe tenne degrees backwardes, by whych it had goen downe in the dyall of Ahaz.

The. xxii. Chapter.

The kyng Iosua sent Saphan, sayinge: go vp to Helkia the hie prielle, that he maye summe the syluer which is brought into the house of the lord, whiche the keepers of the porche haue gathered

f. iii.

gathered

The .i. booke

gathered of the people. .xc. Howe be it let no reke-
nyng be made with them, of the moneye that is de-
liuered into theyr handes for theyr vyle is to deal,
faythfully.

The fyrst booke of Chronicles
the tenth Chapter.



SAMUEL dyed for his trespasss
that he trespassed agaynst the
Lorde, in that he kepte not
the worde of the lorde, and in
that he soughte, and asked
counsaille of a womanne that
wrought with a spirite, and
asked not of the Lorde. And
therfore he slue hym, and tur-
ned the kyngdom vnto Dauid the sonne of Eloy.

The .xv. Chapter.

AND Chenaniahu the chiefe of the Levites,
was mayster of the songe, for he taughte o-
ther to synge because he was a man of vnderstan-
dyng.

The .xvi. Chapter.

O Gue thanks vnto the Lorde, call vpon
his name, make his actes knowen amonge
the people, Synge vnto hym, and playe vnto
hym, talke of all his wondrous dedes. Reioyse
in his holy name: lette the hartes of them that
seke the Lorde be gladder: Seke the lorde, and his
strengthe, seke his ptesence alwaye.

Touch not myne annoynted, and do my Pro-
phetes no harme.

The .xx. Chapter.

AND there chaunced yet agayne warre at Geth,
where as was a man of a great stature, with .xxiiiij
syngers

fingers and toes. vi. on euery hande and. vi. on euery foote, and was the sonne of Raphah.

The. xxi. Chapter.

AND Dauid sayde vnto God: I am in an ex-
cellyng strayne. Lette me fall nowe into the
hande of the lord, for passyng greate are his mer-
cyes, but let me not fall into the hande of men.

The. xxi. Chapter.

AND Dauid sayd vnto Salomon: my sone, I
thought (as it was in my heart) to buyld an
house vnto the name of the Lord my God: but
the worde of the lord came to me, saying: thou
hast shed muche bloude, and hast made greate
battayles, thou shalt therefore not buyde an
house vnto my name for thou hast shedde muche
bloude vpon the earth in my sight.

The. xxi. Chapter.

AND the Leuites were numbred from the
age of. xxx. yere and aboue, and the numbre
and somme of them was. xxxvii. thousande men.
Of whiche. xxxiii. M. were sette to fourther the
worke of the house of the Lord: and. vi. M. were
officers and iudges iii. M. were porters, and. iiii.
M. prayled the lord with suche instrumentes as
was made to prayle withall.

The. xxi. Chapter.

IEDUTHUN and HEMAN executed the seruice in
the house of god, at the kynges hande. And
the multitude of them with theyr brethren that
were instructe in the songes of the lord euen all
that were commyng were two hundred fourescore
and eynht.

The. xxviii. Chapter.

THE Lord searcheth all hartes, and vnder-
standeth all the ymagination of thoughtes.

The. xxix. Chapter.

ONE dayes on the earth are but as a shadow
and there is none abydyng.

The

**The.ii.boke of the Chro-
nicles the.vi.Chapter.**



AD wyl GOD in verpe
dede dwel with me on earth:
beholde heauen, and heauen
aboue al heauens do not con-
tayne thee: howe muche lesse
the house whych I haue
buiydede:

The.vii.Chapter.

This house whiche I haue
sanctified for my name wyl I cast out of my sight,
and wyl make it to be a prouerbe and a ieste a-
mong all nacions. And every one that passeth by
shall be assened at this house whiche belonged
to the moost hye GOD and shal saye: why hath
the lord delte on this fashion with this land, and
with this house? And they shal aunswere, bycause
they forsoke the lord god of theyr father, whiche
broughte them oute of the lande of Egypte, and
caught holde on other goddes, and woꝝhypped
them, and serued them, euen therfore hathe he
broughte all this euell vpon them.

The.xiii.Chapter.

AD Als cryed vnto the lord bys god, and
sayde: lord it is no harde thyng with the to
helpe cyther manye, oz them that haue no power.
Helpe vs therfore O lord our god, for we truste
to the, and in thy name we go agaynste this mul-
titude.

The.xvi.Chapter.

The eyes of the Lord beholde al the earth,
to strengthe them that are of perfect heart
towarde hym.

The.xviii.Chapter.

And

And the sprite of God came vpon Zacharie the sonne Jehoiada the p̄iest, whiche stode by the people, and sayde vnto them. Thus saythe god: why transgresse ye the commaundementes of the lord, that ye cannot prosper? for because ye haue forsaken the lord, he also hathe forsaken you. And they conspired agaynst hym, and stoned hym with stones at the commaundemente of the kyng, euen in the courte of the house of the lord.

The. xxvi. Chapter.

Uzia transgressed agaynst the lord his god, and wente into the temple of the Lord, to burne cense vpon the altare of incense. And Azariah the p̄iest went in after hym, and with hym fourescore p̄iestes of the lord, that were valiant men. And they stode by Uzia the kyng and sayde vnto him: It pertaineth not to the Uzia to burne incense vnto the lord, but to the p̄iestes the children of Aaron, that are consecrated for to offer incense. Cometherfore out of the Sanctuarie for thou hast trespassed, and it is no worship to the before the lord god. And Uzia was wroth, and hadde incense in his hande to burne it, and so whyle he had indignaciō agaynst the p̄iestes, the leprosy sprang in his foreheade before the p̄iestes in the house of the lord euen besyde the incense altare.

The. xxxii. Chapter.

Plucke by your hertes and be strong, be not afrayed nor discoraged, for the king of Assur, and for all the multitude that he hath with hym, for there be mo with vs, then with him. with him is an arme of fleche but with vs is the lord oure god for to helpe vs and to fight oure battayles.

The. xxxiii. Chapter

And when Manasses was in tribulation, he besought the lord his god, and humbled him selfe exceedingly before the god of his fathers, & made inter-

The.iii. boke
intercession to him, & god was intreated of him,
and hearde his prayer, and brought him againe to
Jerusalem into his kingdome, and then Sthanasse
knewe that the lord was god.

The fyrst boke of Esdras.
The.vii. Chapter.

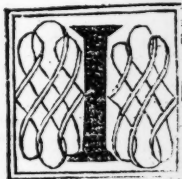


AND we certifie you that ye
haue no auctorite to require
taxynge and customes yearly
rentes vpon any of the prie-
stes leuites, singers, porters,
Nethinims, and ministers,
in the house of his god.

The.viii. Chapter.

The harte of our god is vpon
all them that seke hym in goodnes, & his violence
and wyath is against all them that forsake hym.

The.ii. boke of Esdras.
The.v. Chapter.



And my brethren, and my ser-
uauntes do lende them man-
ney & coine, but as for vsury
let vs leaue it.

The.xii. Chapter.

In the tyme of Zorobabell
and Nehemiah dyd al they of
Israell geue portions vnto
the syngers & porters euerye
daye his portion, and they gaue tythes vnto the
Leuites, and the Leuites gaue tythes againe vn-
to the chyldren of Aaron.

The

The.iii.boke of Esdras.

The.iii.Chapter.

Wyne is a stronge thyng. The kyng is stronger. women haue yet moze strenghte, but aboue all thynges the truthe beareth awaye the victorie.

The.iii.Chapter.

Ruthe endureth, and is alwaye stronge, it lyueth & conquereth for euermoze woilde without ende.

The.viii.Chapter.

I commaunde you also that ye require no tase nor tribute of the preastes, Leuites, syngers, and ministers of the temple, nor of the wyters, and that no man haue auctorite to medle any thing against them.

The.iiii.boke of Esdras the.i. Chap.

What shall I do vnto the O Jacob? Thou Iuda woldest not obey me, I wyll turne me to another people, and vnto thole wil I geue my name, that they maye kepe my statutes seynge ye haue forsaken me, I will forsake you. when ye desyre me to be gracious vnto you, I shall haue no mercye vpon you. whan ye call vpon me, I wyll not heare you, for ye haue defiled your handes with bloude, and your fete are sreyfte to comit manslaughter. Ye haue not forsaken me (in a maner) but your owne selues, saith the lord.

The.ii.Chapter.

Execute iustice for the wyddowe, be iudge for the fatherles, geue to the peope, defende the consoztlesse, clothe the naked, heale the wounded and sicke, laugh not a lame man to scorn, defende the crepell, and let the blynde come into the lyght of my clearenes, wher soeuer y syndest the dead,
take

The. iiii. boke

take them and bury them, and I shall geue the,
the fyrst place in my resurrection.

The. iiii. Chapter.

O thy waye, waye me the weight of þ fyre
oz measure me the blaske of the wynde, oz
call me againe the daye that is passe.

They that dwell vpon earth may vnderstande
nothinge, but that, whiche is vpon earthe, and he
that dwelleth aboue the heauens, maye onely vn-
derstande the thynges that are aboue the heuens.

The worlde hatheth fast to passe away, and can
not comprehend the thynges that are promysed
for the righteous in tyme to come, for this worlde
is full of vnsyghteousnes and weakenes.

The cryne of euell seede hath bene sowne in the
hearte of man, from the begynnynge.

The. v. Chapter.

BEholde, the dayes shall come, þ they whiche
dwell vpon the earth, shall be taken in a great
nombze, and the waye of the truthe shall be hyddre,
and the lande shall be barren from faith, but ini-
quitie shall haue the vpper hande, lyke as thou
hast sene now, and as thou hast hearde long ago.

And he said vnto me: Nombze the thynges that
are yet not come, gather me together the droppes
that are scattered abroade, make me the floures
greane againe, that are wythered, open me the
thinge that is closed, a bynge me forth the wynde
des that are shut vp, shewe me the Image of a
voyce, and then shall I declare the thyng that
thou labourest to knowe.

The. vi. Chapter.

From Abraham vnto Isahac, when Jacob
a Esau, were bozne of him, Jacobs hande
helde fyrste the helc of Esau, for Esau is the ende
of this worlde, and Jacob is the begynnynge of
it that foloweth. The hande of man betwixt the
hele

hete and the hande

The earthe shall restore those that haue slepte in her, and so shall the dust those that dwell in silence, and the secrete places shall deliuer those that be committed vnto them.

¶ The vii. Chapter

And the moſte hyghſt ſhal be openly declared vpon the ſeate of iudgement, and all miſerpe ſhall vanyſhe awaye, and longe ſufferynge ſhal be gathered together, but the iudgement ſhal continue, the truthe ſhal remayne, and faith ſhal waxe ſtrong, the worke ſhal folowe, and the rewarde ſhal be ſhewed, þ righteouſnes ſhal watch, and the vnrigheteouſnes ſhal beare no rule.

The daye of dome ſhal be the ende of this time, & the begynnyng of the immortalitie for to come, where in all corruption is vanyſhed, all voluptuousnes is lowſed, all myſbeleue taken awaye, righteouſnes growed, & the verite ſpronge vp. Then ſhal no man be able to ſaue him that is deſtroyed, nor oppreſſe him, that hath gyuen the victoꝝ.

I knowe lord, that the hyghſt is mercyfull, in that he hath merce vpon them, whiche are not yet in the worlde, and vpon thoſe alſo that walke in his lawe, and that he is patient and long ſufferynge toward thoſe that haue ſynned in theyre workes, and that he is liberall to geue where as it requyꝛeth, and that he is of greaſe merce, for he multiplied his louyng kyndneſſe toward thoſe that are preſent, and that are paſte, and to theym whiche are for to come, for yf he multiplie not his mercyes, the worlde ſhal not be made liuyng, with thoſe that dwell therein. He geueth alſo, for yf he gaue not of his goodnes that they whiche haue done euyl, myght be caſed from their wickednes, the ten thouſande part of men ſhulde not be made lyuyng. And yf the iudge forgaue not thoſe

The.iiii.booke.

those whiche he healed with his worde, and yf he wold destroy the multitude þe strueth, there shuld be very fewe left in an vnnumerable multitude.

The.viii.Chapter.

A He most highest made this worlde for many but þe worlde to come for fewe. I wil tell the a similitude Esoyas: As when thou askest the earthe, it shall saye vnto the, that it geueth muche moulde wherof earthen vessels are made, but litle of it that golde commeth of, euen so is it with the worlke of this worlde, There be manye created, but fewe shalbe p̄serued.

Yf thou haue mercey vpon vs, thou shalbe called mercyfull, where as we haue no worches of righteousnes, for the righteous whiche haue laide bp many good worches together, shal out of their dedes receaue rewarde.

The.ix.Chapter.

LYke as the felde is, so is also the seede, as the houres be, so are the coloures also, suche as the worckeman is, suche is the worcke, and as the husband man is him selfe, so is his husbandry also.

The.xiii.Chapter.

A He weaker that the worlde and the time is, the more shall synne & wyckednesse increase in them that dwell vpon earthe, for the truthe is fled farre awaye, and lesynge is harde at hande.

Yf so be that ye wyll subdue your owne vnderstanding, and reforme your herte, ye shall be kept aloue, and after deathe shall ye obtaine mercy, for after deathe shall the iudgement come, when we shall lyue againe, and then shall the names of the righteous be manifest, and the wykes of the vngodly shall be declared.

The.xv.Chapter.

A Hus saith the lord god, my righthand shall not spare the synners, & my sword shal not cease

scale ouer the þe med innocent bloude vpo earth.

The. xvi. Chapter.

And when youre synnes are bzought forth, ye shalbe ashamed befoze menne, and youre owne synnes shalbe your accusers in that daye.

wobe vnto them that are subdued vnto theyz synnes, and tangled in theyz wickednesse, like as a felde is hedged in with bushes, and the pathe thereof couered with thornes, and that no manne maye trauaile thozow, and so is he taken, and cast in the fyze, and bzente.

The booke of Tobias
The fyrst Chapter.



Tobias gat him to Ierusalem vnto the temple of the lord, & there worshipped þe lord god of Israel, saythfully offering of al his first frutes & tythes, so that in the thyrde ycare he ministred all the tythes vnto the straungers & conuertes.

Tobias taughte his son fro his youth vp to feare god, and to refrayne from all synne.

Tobias fed the hungry, clothed the naked, and buried the dead and slayne, diligently.

The. ii. Chapter.

A his temptatiō (of blindnesse) did god suffer to happen vnto hym, þe they whiche came after might haue an exāple of his paciēce, lyke as of holy Job, for in so muche as he euer feared god, so his yowthe vp, & kepte his cōmaūdemētes, he grudged not against god, þe the plague of blindnes chaūsed vnto him, but remained stedfast in þe feare of god, and thanked god all the dayes of his lyfe.

The

Blessed be thy name (o god) of our fathers,
whiche when thou arte wroth, shewest mer-
cy, and in time of trouble, thou forgiuest the syn-
nes of them that call vpon the.

whosoever loueth the, and serueth the a right,
is sure of this, that if his life be tempted and pro-
ued, it standeth in the tryng, and yf he endure in
patience, he shall haue a rewarde and be hyghlye
crowned, & if he be in troble, that god (no doubte)
shall deliuer him, and yf his lyfe be in chastening,
that he shall haue leue to come vnto thy mercye.
For thou hast no pleasure in our damnation, and
why after a storme thou makest the weather fayre
and still, after wepinge and heupnes thou geuest
greate ioye.

Hilde thy mother in honoure all the dayes
of her lyfe: for thou oughreste to remem-
ber what and howe greate pails she suffered for
the in her wombe.

Geue almes of thy goodes, and turne neuer
thy face fro the poore, and so shall it come to passe,
that the face of the lord, shall not be turned away
from the.

Mercy deliuereth from all synne & from death,
and suffereth not the soule to come in darcknes.
A greate consozte is mercy befoze the highe god,
vnto all them that shewe it.

whosoever worketh any thyng for the, im-
mediatly geue him his hyre, and loke that thy hy-
red seruantes wages remayne not by the ouer-
myght.

Looke that thou neuer do vnto another man,
the thyng that thou wouldest not another manne
shoulde do vnto the.

The. vi. Chapter.

Yf thou layest a pece of the herte vpon the coales, the smoke therof dyueth awaye all maner of euill spertes wether it be from man, or woman, so that from thenceforth the same shall come no more vnto them.

Hearc me, and I wyll tell the, what they be of whome the deuyl hath the power. Namelye they that receaue mariage of suche a fashion, that they shute god outs from them, and from theyr herte, and geue theym selues to their owne luste, euen as it were an hoyle and mule, whiche haue no vnderstandynge, vpon suche hath the deuyl power. But when thou takest Sara, and art come in to her chaumbre, wythholde thy selfe from her thre dayes, and geue thy diligence vnto nothing, but but to prayer with her.

The. x. Chapter.

So the elders embraced their doughter, bysed her, and let her go, exortynge her to honoure her father and mother in lawe, to loue her husbände, to rule well her hougholde, to kepe her house in good order, & to shewe her selfe fawtlesse.

The. xii. Chapter.

It is good to hyde the kynges secretz, but to shewe the woorkes of god, & to prayse them is an honorable thinge.

Prayer is good with fastynge, and merce is better then to hoorde by treasures of golde.

For merce delyuereth frome deathe, clenseth synne, and causeth to synde euer lastynge yfse. But they that do synne and vnrighteousnes, are the enemies of their owne soule.

When thou prayedest with teares, and buriedest the deade, and lestest thy dyner, and hyddest the bread in thy house vpon the daye tyme, that thou

G. i.

mightest

The booke of Iudith.
myghtest burpe them in the nighte, I offered thy
prayer before the lord.

You thought that I dyd eate and dryncke wythe
you, but I vse meate that is muscible, and dunch
that can not be sene of menne.

The booke of Iudith.
The fourth Chapter.



Be sure that the lord wyll
here your petitions if ye con-
tinue stedfast in fastinges and
prayers in the syghte of the
lord. The.viii. Chapter.

Iudith ware a smocke of
heare, and fasted all the
dayes of her lyfe, excepte the
sabothes, & new mones, & the
solempne daies that the people of Israell kepte.

The.ix. Chapter.

By power (o lord) stande the not in þ power
of men, neither hast thou anye plesur in the
strenghte of hories. There was neuer proude par-
sone that plassed the, but in the prayer of the hum-
ble and make hath thy plesure bene euer moze.

The booke of Ester
The fyrste Chapter.



And the drynck was so apoynt-
ed, that none shulde compel
any man, for so the kyng had
commaunded by the officers
of hys house, that every one
shulde do, as it lyked hym.
He sent letters forth in to all
the kinges landes, in to eueri
lande accoꝝdyng to the wy-
tyngs

The booke of Job.

Fol. xlii

tyng thereof; and to every people after theire language, that every manne shulde be lord in his owne house,

The. ii. Chapter.

AD whē the apointed tyme of every damsel came, that she shulde go in to the kyng, Ahasuerus, after that she had ben twelue monethes in the deckyng of the women (for they deckyng must haue so muche tyme, namely, syxe monethes with bathine and myrr, and syxe monethes with good spyes, so were the women beautified) yet went they one damsell vnto the kyng. &c.

The. xvi. Chapter.

IT happeneth ofte also, that they whych be set in offyce by the hyer power, and vnto whome the busynesse and causes of the subiectes are committed to be handled, were proude, and defile them selves with sheddyng of innocent bloude, whiche bringeth the to intollerable hurte, whiche also with false and deceptefull wordes, and with lying tales, disceauē & betray the innocent goodnes of princes.

The booke of Job.

The fyrst Chapter.



Naked came I out of my mothers wombe and naked shal I turne thether agayn. The lord gaue, and the lord hath taken awaye, blessed be the name of the lord.

The. ii. Chapter.

Shall we receaue prosperitey at the hande of god, and not receyue aduersitey.

Ch. ii.

Consider

The booke

The.iiii. Chapter.

Consider (I pray the) who euer persshed be-
ynge an innocent: Or when were the godlye
deceyded: for (as I haue proued by experience)
they that plowe iniquitie, and sowe wretchednes,
reape the same.

The.v. Chapter.

Ash is bozne to labour, like as the sparckes
flye vp out of the hote coales.

Beholde, happye is the man whome god puni-
sheth, therfore refuse not thou the chastenynge of
the almyghty: for though he made a wounde, he
gyueth a plaster, though he smyte, hys hande ma-
keth whole againe.

The.vi. Chapter.

He that is in tribulation, oughte to be com-
forted of his neighbour.

The.vii. Chapter.

Mysse is clothed with wormes and duste
of the earthe. My skynne is wythered and
become horrible, my dayes passe ouer moze sped-
ly then a weuer can weue out his webbe, and are
gone or I am aware. Remember that my lyfe is
but a wynde.

The.viii. Chapter.

OUr daies vpo earth are but a very shadowe

The.ix. Chapter

He is good, whose wrath no man maye with-
stande, but the proudest of all must soupe
vnder him.

Yf men wyl speake of ryghteousnes, who dare
be my recorde: Yf I wyl iustifie my selfe, myne
owne mouthe shall condempne me, yf I wyl put
forth my selfe for a perfecte man, he shall reprove
me a wyched doer.

The.x. Chapter.

O Remembre (I beseeche the) howe that thou
madest

madeſt me of the earthe, and ſhalte byng me in to duſt againe.

The. xii. Chapter.

Hoſonge olde perſones there is wyſdome, & in age is vnderſtandynge.

The. xiii. Chapter.

Man that is bozne of womā, hath but a ſhort tyme to lyue, and is full of miſerye. He cometh by, and is cut downe lyke a floure. He fleeth as it were a ſhadowe, and neuer continueth in one ſtate.

The dayes of manne ſurely are determined, the nombꝛe of his monethes are knowne onelye vnto the. Thou haſt appointed hym his boudeſ, whiche he cannot go beyonde.

Whyle man liueth: his fleſhe muſt haue traualle: and whyle the ſoule is in hym: he muſt be in ſozow.

The. xv. Chapter.

What is man, that he ſhulde be cleane? what hath he (whiche is bozne of a woman) wher. by he myght be righteous? Beholde he doth not truſte his ſayntes: yea, the very heauens are not cleane in her ſyght, howe muche moze then an abominable and vile man, whiche drinketh wycknes lyke water?

The. xix. Chapter.

I am ſure that my redemer liueth, and that I ſhall ryſe out of the earthe in the latter daye: that I ſhalbe clothed againe with this ſkinne, and ſe god in my fleſhe, yea, I my ſelfe ſhall beholde hym, not with other, but with the ſame eyes.

The. xxi. Chapter.

The wycked ſpende theyꝝ dayes in welthneſſe: but ſodenlye they go downe to hell. They ſaye alſo vnto god, go from vs, we deſyre not the knowledge of thy wayes. who is the almyghty that we ſhulde ſerue him: and what profyte ſhuld

The booke
haue to submyt our selues vnto hym.

The. xxi. Chapter.

Who so humbleth hym selfe, him shall he sette
vp, and who so loketh mekely shalbe healed.

The. xxi. Chapter.

How may a man compared vnto god be iustly
spede: or howe can he be cleane that is borne
of a woman: Beholde the moone shyneth nothing
in comparison to hym, and the starres are vnclene
in his syghte. Howe muche moze then man, that is
but corruption, and the sonne of man, whyche ys
but a worme?

The. xxii. Chapter.

When the riche man dyeth, he caried nothing
with him, he is gone in the twynckelinge of
an eye, and hathe nothing.

The. xxiii. Chapter.

Beholde, to feare the lord is wysedome, and
to forsake euell is vnderstandyng.

The. xxiiii. Chapter.

When god dothe once commande a thinge,
ther shoulde no manne be curious to serche
whether it be right.

The. xxv. Chapter.

Ez the vngodlynesse of the people, dothe
god make an yppocrite raigne ouer them.

The. xxvi. Chapter.

My seruaunt Job shall praye for you.

The. xxvii. Chapter.
The. Lord gaue Job tynpleas moche as
he had afore.

The Psalmes of Dauid.

The.i. Chapter.



Blessed is that man that hathe not walked in the counsell of the vngodlye, nor stande in the waye of synners, and hath not sit in the seate of the scoornful. But his delyte is in the lawe of the Lorde, and in hys lawe wyl he exercise him selfe daye and nyghte.

The.ii. Chapter.

Be wyle now therfore O ye kinges, be lea-
ned ye that are iudges of the earth.

The.v. Chapter.

Thou shalt destroye them that speake lea-
syng, the lord wyl abhorre both the bloud-
thyng, and disceatfull man.

The.vi. Chapter.

I am weary of my groning, euery night washe
I my bed, & water my couche w my teares.

The.vii. Chapter.

God is prouoked euerye daye, yf a man wyl not
turne, he wyl whette his swearde, he hathe bent
his bowe, and made it readye, he hathe prepared
him the instrumentes of death, he ordeyneth hys
arowes against the persecutores.

The.viii. Chapter.

What is man that thou art mynde full of him?
and the sonne of man that thou visitest him?
Thou madest him lower then the aungelles, to
crowne him with gloze and worshyp. Thou ma-
kest hym to haue dominion of the workes of thy
handes, & thou hast put all thynges in subiection
vnder his fete.

The

The psalmes
The. xi. Chapter.

The Lorde is in hys holy temple, the lordes
seate is in heauē, his eyes cōsider the poore,
and his eye lyddes trieth the chyldren of menne.
The Lorde aloweth the righteoue: but the vn-
godlye, and hym that dellyted in wychednes dothe
his soule abhoire, vpon the vngodly he shall ray-
gne snares, fyre and byrmstone, stozme and tem-
peste, this shalbe their portion to drynke.

The. xii. Chapter.

The Lorde shal rote out all disreaful lymes,
and the tong that speaketh proude thynges.

The. xiii. Chapter.

Howe longe shall mine enemy triumph ouer
me? Consider and heare me O lord my god,
lyghten myne eyes, that I slepe not in death, lest
myne enemye saye, I haue preyayled against hym.
For yf I be cast downe, they that trouble me wyl
reioyce at it. But my truste is in thy mercye, and
my herte is ioyfull in thy saluation.

The. xiiii. Chapter.

The Lorde looked downe from heauen vpon
the chyldren of men, to se yf there were any
that wolde vnderstande, and seke after god. But
they are all gone out of the waye, they are altoge-
ther become abhominable, there is none that doth
good, no not one.

The. xv. Chapter.

Lorde who shall dwell in thy tabernacle? he
that hath not geuen hys money to blasphe,
nor taken rewarde against the innocent.

The. xvi. Chapter.

The Lorde hym selfe is the portion of myne
inheritaunce.

Thou shalt not leue my soule in hel, neyther
shalte thou suffre thy holy one to be corrupted.

The

The. xviii. Chapter.

The lord shall reward me after my righteous dealing, according to the cleanness of my hands shall be recompence me.

With the holy thou shalt be holpe, and with a perfect man thou shalt be perfect. With the cleane thou shalt be cleane: and with the frowarde thou shalt learne frowardnes.

The. xix. Chapter.

The iudgements of the Lord are true, & righteous all together. More to be desired are they than golde, yea then muche fyne golde: sweeter then hony combe of the hony. Moreouer by them is thy seruant taught, and in hepyng of them, there is great reward.

Who can tell how ofte he offendeth? Oh cleanse thou me fro my secreete fautes. Keep thy seruant also from presumptuous synnes, lest they get the dominion ouer me, so shall I be vndefiled, and innocent from the greates offence.

The. xx. Chapter.

Some put theyr trust in charrettes, and some in horses, but we wyl remembre the name of the lord oure god. They are broughte downe and fallen, but we are rylen, and stande vpright.

The. xxi. Chapter.

I am a worme and no mā: a very scozne of men, and the outcast of the people.

They pearled my handes and my fete, I maye tell all my bones, they stande flaring and lokinge vpon me. They parte my garmentes amongst them and caste lortes vpon my vesture.

The. xxii. Chapter.

Though I walke thozow the valley of the shadowe of death, I wyl feare no euill, for thou art with me.

The. xxiii. Chapter.

Who

The Psalmes

Who shall ryle vp into the hyll of the lord: euen he that hath cleane handes, and a pure harte, and that hath not lyft vp his mynde vnto vanitie, nor sworne to deceyue his neyghbour. **The. 25. Cha.**
What man is he that feareth the lord: him shall he teache in the waye that he shall chole. His soule shall dowell at ease, and his seede shall inherit the lande. The secrete of the lord is amonge them that feare him, & he wil shew the his conuenaunt.

The. xxvii. Chapter.

One thing haue I desired of the lord, whiche I wyll requyre: euen that I maye dwell in the house of the lord all the dayes of my lyfe to beholde the saye beauty of the lord and to viset his temple.

The. xxviii. Chapter.

Oblucke me not awaye with the vngodly and wycked doers, whiche speake freedly to their neighbours, but ymagine myschefe in their hertes. Rewarde them according to the wyckednesse of their owne inuentions. Recōpence them after the worke of their handes, paye them that they haue deserued. For they regarde not in theye mynde the workes of the lord, nor the operations of his handes, therfore shall he bryake them downe, and not buylde them vp.

The. xxxii. Chapter.

Blessed is he whose vnrpyghtousnes is forgiven, and whose synne is couered. Blessed is that man, vnto whome the lord imputeth no synne, and in whose spete there is no gyle.

The. xxxiii. Chapter.

The lord bringeth the counsaile of the heathen to nought, and maketh the deuises of the people to be of none effecte, and casteth oute the counseyles of princes.

There is no kinge that can be sauēd by the multitude of an hooste, neyther is anye myghtye man deli-

deliuered by moche strenght. Thowse is counted
but a vaine thinge to saue a man, neyther shall he
delyuer any man by his greate strenght. Beholde
the eye of the lord is vpon them that feare him,
and vpon them that put their trust in hys mercy.
To delyuer their soules from deathe, and to fede
them in tyme of dearth.

The. xxxiii. Chapter

I wyll alwaye geue thanks vnto the lord, his
prayer shall ener be in my mouthe.

The aungel of the lord tarieth rounde about
them that feare him, and delyuereth them. O fast
and se, howe gracious the lord is, blessed is the
manne that trusteth in hym. O feare the lord, ye
that be his saintes for they that feare hym, lacke
nothinge.

what man is he that lusteth to lyue, and wolde
saue good dayes? Kepe thy tonge from euyl,
and thy lippes, that they speake nogyle. Eschue
euyl and do good, seke peace and ensue it.

The eyes of the lord are ouer the ryghteous,
and his eares are open vnto their prayers. The
countinaunce of the Lord is agaynst them that
do euyl, to rote out the remembraunce of them
from the earth, The righteous crye, & the lord
heareth them, & deliuereth them out of all their
troubles. The lord is nye vnto them, that are of
a contrite herte, and wyll saue suche as be of an
humble sprete. Greate are the troubles of the
ryghteous, but the lord deliuereth him out of all,
he kepeth all hys bones, so that not one of them
is broken.

The. xxxv. Chapter.

I putte on sacke clothe, and humbled my soule
with fastynge: and my prayer shall retourne in to
my owne bosome.

The. xxxvi. Chapter.

wyched

The psalmes

Wicked doers shall be rooted oute, and they that patiently abyde the lord, these shall inherite the lande. Yet a lytle whyle, and the vngodly shall be cleane gone, thou shalt loke after his place: and he shall be awaye. But the meke spirited shall possesse the earth, and shall be refreshed in the multitude of peace.

A small thinge that the righteous hath, is better then great riches of the vngodly.

I haue bene ponge, and nowe am olde, and yet saw I neuer the righteous forsaken, nor his seede beggynge theyr breade.

The mouth of the righteous is exercised in wysdome, and his tounge wyll be talkynge of iudgement.

I my selfe haue sene the vngodly in greates power, and flourishynge lyke a grene bay tree: I went by, and lo, he was gone, I soughte hym, but his place coulde no where be founde.

The. xxviii. Chapter.

There is no health in my fleshe. And there is no whole parte in my bodye.

The. xxxi. Chapter.

Unrely every man luyng is altogether vauinite, for man walketh in a vaine shadowe, and disquieteth him selfe in vayne, he heapeth vp riches, and cannot tell who shall gather them.

The. xli. Chapter.

Blessed is he that considereth the poore, and ready, the lord shall deliuer him in the time of trouble.

The. xliii. Chapter.

Iwil not trust in my bowe it is not my swearde that shall helpe me, but it is thou that sauest vs fro our enemyes, and puttest them to confusion that hate vs.

For thy sake also are we kylled all the day long,
and

of Dauid: fol. xlviii.

and are contented as theye appointed to be slaine.

The. xlv. Chapter.

Thou haste loued ryghteousnes, and hated ini-
quitie, wherfoze god, euen thy god, hath anointed
the with the oyle of gladnesse aboue thy felowes.

The. xlix. Chapter.

The wyse men dye and per. the together as well
as the ignozant and foolyshe, and leue their riches
for other.

Be not thou affrayed though one be made riche
or yf the glozve of his house be increased, for he
shall carpe nothyng awaye with hym, when he
dieth, neyther shall his pompe folowe him.

The. l. Chapter.

Our god shall come, & shall not kepe silence,
there shall go before him a consuming fyre,
and a mightye tempeste shall be stered by rounde
about hym, he shall call the heauen from aboue,
and the earthe that he maye iudge his people.

Offer vnto god thankefgeuyng, and paye thy
vowes vnto the most hyest.

But vnto the vngodlye sayde god, why doest
thou preache my lawes, and takest my couenaunts
in thy mowthe

The. li. Chapter

The sacrifice of god, is a troubled sprete, a bro-
ken and a contrite herte, o god, shalt thou not de-
spise.

Beholde, I was shapen in wickednes, and in
synne hath my mother conceaued me.

The. lii. Chapter.

The righteous also shall se this, and feare, &
shall laugh him to scozne. Lo, this is the mā
that toke not god for his strenghte, but trusted
vnto the multitude of his riches, and strenghted
him selfe in his wychednes.

The. lii. Chapter.

The psalmes

The .lv. Chapter.

He layd his handes vpon such a be at peace with him, and he brake his couenaunt. The wordes of his mouth were softer then butter, ha- uing waite in his hart, his wordes were smother then oyle, and yet be they very sweardes.

The .lviii. Chapter.

The righteous that reioyce when he seeth the vengeance, he shall washe his footsteppes in the bloude of the vngodly.

The .lxii. Chapter.

If riches increase, let not your hart vpon tht. Thou rewardest every man accordyng to his worke.

The .lxvi. Chapter.

I wyll gointo thy house with bzent offeringes and wyll paye thee my bowes whiche I promysed with my lippes and speake with my mouthe whan I was in trouble.

The .lxix. Chapter.

I wepte and chastered my selfe with fastinge and that was turned to my reproche, I put on a sackcloth also, and they iested vpon me. They that sytte in the gate, speake agaynst me, and the drunkardes make songes vpon me.

The .lxxi. Chapter.

O what great troubles and aduersities haste thou shewed me: and yet diddest thou turne and refreche me: yea, and broughtest me from the depe of the earthe agayne. Thou haste brought me to great honoure, and comforted me on euery syde.

The .lxxvi. Chapter.

Promise vnto the lord your god, and kepe it.

The .lxxix. Chapter.

O Remember not oure olde synnes, but haue merrie vpon vs, and that soone, for we are come to great miserie.

The

of Dauid.

Fol. xlviij.

The. lxx. Chapter.

Thou feedest them with the breade of teares,
and geuest them plenteousnesse of teares
to drynke.

The. lxxi. Chapter.

My people wolde not heare my voyce, and
Israel wolde not obeye me. So I gaue
them vp vnto theyre owne heartes lust, and leste
them folow their owne ymaginacions.

The. lxxxiij. Chapter.

I had rather be a doore keeper in the house of
my god, then to dwel in the tentes of vngod-
lynesse.

The. lxxxiij. Chapter.

But yf his chyldren forsake my lawe and
walke not in my iudgementes, yf they bryke
my statutes, and kepe not my commaundementes
I wyl viset theyr offences with the rod, and their
synnes with scourges.

what man is he that lyueth, and shall not see
death?

The. xc. Chapter.

Thou sande yeares in thy syghte, are but as
yesterdaye.

The dayes of our age are thye scoze yeares, & ten
and though men be so stronge that they come to
four score yeares, yet is theyr strength then but
laboure and sorowe, so soone passeth it awaye, and
we are goen.

The. xci. Chapter.

He shall geue his aungels charge ouer thee,
to kepe the in all thy wayes. They shall beare
the in theyr handes, that thou hurt not thy foote
agaynst a stone.

The. xcii. Chapter.

When the vngodlye are grene as the grasse,
and when all the workes of wychednesse
doe flourish, then shall they be destroyed for
euer.

Blessed

The Psalmes

The. xciii. Chapter.

Blessed is the man whome thou chastenest
O lord.

The. xcvi. Chapter.

And here shall go a fyre before hym, and burne
his enemies on every syde.

O ye that loue the lord, se that ye hate the
thinge whiche is euyl. The lord preserveth
the soules of his sayntes, he shall deliuer them,
from the hande of the vngodly.

The. li. Chapter.

Who so vsueth dauntereth his neyghboure
him selfe I destroye.

There shall no disceitfull personne dwell in
my house, he that telleth lyes, shall not tarye in
my sight.

The. lii. Chapter.

I haue eaten ashes as it were breade, and
myngled my dryncke with wepyng.

My dayes are gone lyke a shadowe, and I am
wythered lyke grasse.

O thou lord, in the begynnyng haste layde the
foundation of the earth, and the heauens are the
woycke of thy handes, they shall perishe, but thou
shalt endure: they all shall waxe olde, as dothe a
garment, and as a vesture shalt thou chaunge
them, and they shall be chaunged. But thou arte
the same, and thy yeares shall not faile.

The. liii. Chapter.

And the mercifull goodnesse of the Lord, endu-
reth for ever and ever, vpon them that feare
him, & his righteousnes vpon chylders chyldren.

The. liiii. Chapter.

He byngeth forth grasse for the cattel, and
grene herbe for the seruice of manne, that
he maye bynge foode out of the earth, and wyne
that maketh gladde the herte of man, and oyle to
make

make him a chereful countenaunce, and breade to strength mans herte.

Man goeth forth to his worke, and to hys labour vntill the euenyng.

The. cv. Chapter.

A Duche not myne annointed, and do my prophetes no harme.

The. cvi. Chapter.

Blessed are they that alwaye kepe iudgement and do righteousnesse.

The. cx. Chapter.

Hys delite was in cursyng, and it shall happen vnto hym: he loued not blessinge, therefore shall it be farre from hym.

My knees are weake thozow fasting, my flethe is dried vp for want of fatnesse.

The. cx. Chapter.

All the woorkes of his handes are veritie and iudgement, all his commaundementes are true.

The feare of the lorde is the beginning of wisdom, a good vnderstandyng haue all they, that do thereafter.

The. cxii. Chapter.

A Good manne is mercifull and lendeth, and wyll guyde his wordes with discrecion.

He hath sparled abrode, and geuen to the poore and his righteousnesse remaineth for euer, his honre shalbe exalted with honoure.

The. cxiii. Chapter.

He taketh vp the simple out of the duste, and lyfteth the poore out of the myze. That he maye set hym wth the princes, euen with the princes of his people.

The. cxviii. Chapter.

It is better to truste in the Lorde, then to put any confidence in man. It is better to truste

The Psalmes
truste in the lord, then to put any confidence in
princes.

The.cxi. Chapter.

Blessed are those that be undefyled in the
waye: and walke in the waye of the lord.
Blessed are they that kepe his testimonies, & seke
him with there hole herte. For they whiche do no
wickednesse, walke in his wayes.

It is good for me, that I haue bene in trouble
that I maye learne thy statutes. The lawe of thy
mouthe is dearer vnto me, then thousandes of
golde and syluer.

O howe swete are thy wordes vnto my throte:
yea, swetter then honny vnto my mouthe.

Thy worde is a lanterne vnto my fete, and a
lyghte vnto my pathes.

My soule is alwaye in my hande.

When thy worde goeth forth, it geueth lyghte
and vnderstandyng euen to the symple.

The.cxi. Chapter.

What reward shalbe geuen vnto the thou fals
tong: euen mighty and sharpe arrowes with hoore
burnyng coles.

They that sowe in teares, shall reape in ioye, he
that now goeth in his waye wepyng and beareth
forth good seede, shall doubtles come agayne with
ioye, and byngge his sheaves with him.

The.cxxvii. Chapter.

Excepte the lord buyde the house, theyr la-
boure is but lost that buyde it. Except the
lord kepeth the cytie, the watchmanne waketh
but in vayne.

The.cxxviii. Chapter.

Though the lord be hye, yet hathe he re-
spect vnto the lowlye: as for the proude he
beholdeth him a farre of.

who

The.cxxxix.Chapter.

Whether shall I go then from the spere, or
whether shall I go then from thy presence,
yf I clyme vp into heauen thou arte there, yf I
go downe into hell, thou arte there also, yf I take
the wynges of the moeyngge and remaine in the
vitermost partes of the sea, euen there also shall
thy hande leade me, & thi right hande shal hold me.

The.cxl.Chapter.

Han full of wordes shall not prosper vpon
the earth.

The.cxli.Chapter

Set awatche O lord, before my mouth and
kepe the doore of my lippes.

The.cxlii.Chapter.

Icried vnto the O lord, and sayd: thou art
my hope, & my portion in the lande of liuing.

The.cxliii.Chapter.

After not into iudgement with thy seruant,
for in thy syghte shall no manne lyunge be
iustified.

The.cxliv.Chapter.

The lord is louinge vnto euery man, and his
mercy is ouer all his workes.

The lord is nye vnto all them that call vpon
him, yea all suche as call vpon him faithfully.

The.cxlv.Chapter.

Out not youre truste in princes, nor in anye
childe of man, for there is no helpe in them.

The.cxlvii.Chapter.

He hath no pleasure in the strengthe of an
horse, neyther deliteth he in anye mans leg-
ges, but the lordes delyte is in theym that feare
him, and put their truste in his mercy.

The Proverbes the fyrst Chapter.



The feare of God is the beginning of wyledome, but folles despise wisedome and instruccion.

Whp some, consent not vnto synners yf they entice thes, and saye come with vs.

In vayne is the net layd forth befoze the byrdes eyes.

I haue called, and ye refused it, I haue stretched out my hande, and no man regarded it, but all my counsele haue ye despised, and set my corrections at naught.

The.ii. Chapter.

WAlke thou in the waye of suche as be vertuous, & kepe the pathes of the righteous.

The.iii. Chapter.

LEt mercye and saythfulnes neuer go from thee, byrde them about thy necke and wypte them in the tables of thy hearte: so shalte thou fynde fauoure and good vnderstandynge in the syght of god and men.

Be not wyle in thyne owne conceyte.

Whome the lord loueth, hym he chasteneth, and yet delyteth in him, euen as a father in his owne sonne.

All the thynges that thou canst desyre are not to be compared vnto wyledome.

Wythdrawe no good thyng from them that haue nede, so long as thyne hande is able to do it. Saye not vnto thy neyghboure, go thy waye, and come agayn, to morowe wyl I geue thee, where as thou hast nowe to geue hym.

The

The. iiii. Chapter.

The chiefe poynt of wyledome is, that thou be wyllyng to obterne wyledome, and befoze all thy goodes to get the vnderstandyng.

Take false holde of doctrine, and let her not go, kepe her, for she is thy lyfe.

Put awaye from thee a froward mouth, and let the lippes of flaunder be far from thee.

The. v. Chapter.

The lippes of an harlot are a droppynge honny combe, and her throte is moze glystering then Oyle. But at the laste she is as bitter as wynnewood, her tonge as sharpe as a two edged swearde.

The. vi. Chapter.

Go to the Emmet thou fluggarde, consider her wayes, and learne to be wyle. She hath no guide nor ouerleas, nor ruler, yet in the sommer she prouideth her meate, and gathereth her foode togyther in the haruest.

These syre thynges doth the lorde hate, and the seuenth he vtterly abhorreth. A proude looke, A lying tongue, handes that shedde innocente bloude, an hearte that goeth aboute with wicked ymagination, feete that be swift in running to do mischief. A false witnes that byngeth by lyes. And suche one as soweth disoord among brethren.

An harlot wyl make a manne to begge his breaue.

Maye a man take fyre in his bolome, and his clothes not be brent? Or can one go vpon hote coales, and his feete not be hurt? Euen so, who so euer goeth into his neyghbours wyfe, and toucheth her, cannot be vngylt.

The. viii. Chapter.

They that seke me early, shall fynde me.

The. ix. Chapter.

D. iii.

Reproue

The prouerbes

Reproue not a scorner, lest he owe the euyll
wyl, but rebuke a wyle manne, and he wyl
loue the.

Stolen waters are swete, and the breade that
is pryncely eaten, hath a good taste.

The .x. Chapter.

A wyle sonne maketh a glad father, but an vn-
discrete son is an heuynesse vnto his mother.

Treasures that are wyckedly gotten, p'poyte
nothing, but righteousnes deliuereth from death,

A wyle man wyl' receyue warnynge.

• Love couereth the multitude of synnes.

He that refuseth to be reformed, desceyueyth
him selfe.

where moche bablynge is, there must nedes be
offence, and he that restraineth his lypes is wise.
An innocent tonge is a noble treasure.

As vineger is to the tethe, and as smoke is vn-
to the eyes, euen so is a slougythe person to them
that sendeth him forth.

The .xi. Chapter.

Where no good counsayle is, there the people
decaye, but where as many are that can geue coun-
sayle, there is wealthe.

He that is suretye for a straunger hurteth hym
selfe, and he that medleth not with suretyshyppe
is sure.

A fawpe woman without discrete maners, is like
a ryng of golde in a swynnes snoute.

Some man geureth oute his goodes, and is the
rycher, but the mygarde hannyng ynonghe wyl de-
parte from nothynge, and yet is euer in pouertie.
He that is lyberall in geuyng shall haue plenty.

Whoso hoordeth vp his coyne, shall be curled a-
monge the people, but blessinge shall yghte vpon
his head that geueth foode.

The .xii. Chapter.

Whoso loveth wysdome wylbe content to be re-
fourmed : but he that hateth to be reprovied is a
foole.

Euery man shall enioye good, accordyng to the
frute of his mouthe, and after the workes of his
handes shall he be rewarded.

The. xiii. Chapter.

He that kepeth his mouthe, kepeth his life, but
whoso openeth his lippes to euill, destroyeth him
selfe.

Some menne are ryche, thoughe they haue no
thinge, againe, some men are poore hatyng greate
ryches.

Wapnelye gotten goodes are sone spent, but
they that be gathered together with the hande
shall encrease.

He that thynketh some to be reformed com-
meth to pouertie, and shame : but who so regar-
deth correction, shall come to honour.

He that spareth the rodde, hateth his sonne, but
whoso loveth him, chasteneth him by tymes.

The. xiiii. Chapter.

He that thou medle not with a foole, in whom
thou perceyuest to be no knowledge.

There is awaye whiche some men thynke to be
righte, but the ende thereof leadeth vnto deathe.

The poore is hated euen of his owne neygh-
bours, but the ryche hath many frendes.

The encrease and prosperitie of the commons
is the kinges honour, but the decaye of the peo-
ple, is the confusyon of the prince.

A merve herte is the lyfe of the bodye, but ran-
coure consumeth away the bones.

He that doth a poore man wronge blasphemeth
his maker, but whoso that hath pitie of the poore
doth honour vnto God.

The Proverbes.

The. xv. Chapter.

Soft answer putteth doune displeasure,
but froward wordes prouoke vnto anger.
A merye hearte maketh a cherefull counte-
naunce, but an heuy hearte compelleth a man to
syghe.

Better is a lytle with the feare of the Lorde,
then great treasure with sorowe.

Better is a masse of potage with loue, then
a fat Oxe with euell wyll.

who so hateth rewardes shall lye.

The. xvi. Chapter.

Better it is to haue a lytle thinge with righte-
teousnesse, then greate rentes wrongfullye
gotten.

It is a great abhominacion when kyngees are
wyched, for a kyngees seate shoulde be holden by
with righteousnes.

The kyngees displeasure is a messenger of
death, but the cherefull countenaunce of a kynge
is lyfe, and his louyng fauoure is as the euening
dew.

He that is a blable of his tongue, maketh di-
uision amonge princes.

The. xvii. Chapter.

Who so laugheth the poore to scoone, blas-
phemeth his maker, and he that is glad of a
nother mans hurte, shall not be unpunished.

One repprofe onelye doeth more good to hym
that hath the vnderstandyng, then a. C. stryppes to a
foole.

whosoever rewardeth euil for good, the plage
shall not departe from his house.

He is a frende that alwaye loueth, and in ad-
uersitie a man shall knowe who is his brother.

who so promiserh by the hande, and is suerty
for his neyghboure, he is a foole.

The

The wordes of a flanderer are very woundes, and go thorowe vnto the innermoste partes of the body.

The name of the lord is a strong castell, the righteous flyeth vnto it, and is in sauegarde.

He that geueth sentence in a mater befoze he heare it, is a losse, and worthy to be confounded.

Liberalitie bringeth a man to honoure, and worshipp, and setteth hym amonge greates men.

Death and lyfe are in the instrumente of the tongue, and they that loue it, shall enioy the frute therof.

Whoso synneth a good wyfe, synneth a good thyng, and receyuethe a wholsome benefite of the lord.

The.xix.Chapter.

Riches maketh many frendes, but the poore is forsaken of his neyghbour.

A wyle man can put of displeasure, and it is his honour to let some tauntes passe.

A brawling wyfe is lyke the top of an house, where thorow it is euer droppingg.

A discrete woman is the gyfte of god.

The.xx.Chapter.

Wyne maketh a manne to be scoznefull, and strongedrinke causeth a man to be vnquiet: whoso delyteth therein shall neuer be wise.

The kyng ought to be feared as the roaryng, of a lyon, whoso prouoketh hym vnto anger, offendeth agaynst his owne soule.

A slothful body wyl not go to plowe for cold of the wynter, therfore shall he go a beggyn in sommer, & haue nothyng.

Manye there be that wolde be called good doers, but where shall one synde a true saythfull manner

who

The Proverbs.

who can saye, my heart is cleane, I am innocent
from sinne?

Delite not in slepe, leaſte thou come to po-
uertie.

Take his garmente that is ſuerty for a ſtraun-
ger, and take a pledge of him for the vnknown
mannes ſake.

To him that cuſtometh flattering leppes, toyne
not thy ſelfe.

whoſo curſeth his father and mother, his light
ſhalbe put out in the myddelt of darkeneſſe.

The heritage that commeth to haſtelye at the
ſpyll, ſhall not be prayſed at the ende.

It is a ſnare for a man to deuoure that which
is holy, and after the bowe to turne to thyne own
uſe the thyng thou haſt bowed.

Mercy and faythfulnes preſerue the kynge,
and with louyng kyndnes his ſeate is holden.

The. xxi. Chapter.

As the kynges hart is in the hande of the lord,
ſo lyke as are the ryuers of water: ſo maye
turne it whither ſoener he wyl.

To do righteouſnes and iudgemente is more
acceptable to the lord, then ſacrifice.

whoſo ſtoppeth his eares at the crying of the
poore, he ſhall crye hymſelfe and not be heard.

He that hath pleaſure in banquettes, ſhalbe a
poore man.

whoſo deliteth in wyne and delicates, ſhal not
be ryche.

It is better to dwell in the wylderneſſe, then
with a chydynge and angry woman.

whoſo kepeth his mouthe and his tongue,
he ſame kepeth his ſoule from troubles.

The hoyle is prepared agaynſt the daye of
battayle, but the lord geueth victory.

The

The. xxi. Chapter.

The ende of lowlinelle and the feare of god,
is riches, honoure, prosperitie and healthe.
Teache a chyld in his yowthe what waye he
shoulde go, for he shall not leaue it when he is
olde.

Whoso doeth a pooze man wrong to encrease
his owne ryches, and geueth vnto the ryche
to please hym, at the lasse commeth to pouertie
hymselfe.

The. xxi. Chapter.

The not ouer greate trauayle and laboure
to be ryche, beware of suche a purpose:
why wylt thou sette thyns eye vpon the thyng,
whyche sodeynelye vanissheth awaye: for ry-
ches make themselves wynges, and take theyr
flyght lyke an Eagle into the ayer.

Kepe no companie with wyne bybbers and
ryotous eaters of fleshe, for suche as be droun-
hardes and ryotous shall come to pouertie, and
he that is geuen to muche slepe, shall go with a
ragged roate.

Who hath the woo: who hath sorowe, who hath
strife: who hath brawnyng: and who hath wound-
des without a cause: or who hath redde eyes: e-
uen they that be euery at the wyne, and seeke ex-
cesse. Loke not thou vpon the wyne, howe redde
it is, and what a coloure it geueth in the glasse, it
goeth downe softely, but at the lasse it byteth like
a serpent, and stingeth as an adder.

My sonne thou eatest hony and the swete ho-
nye combe, because it is good and sweete in thy
mouth: euen so shall knowledge of wylsdom be
vnto thy soule, as sone as thou hast gotten it.

A iuste man falleth seuen tymes, and ryseth
vp

The Proverbes.

vp agayne: but the vngodly fall into wickednes.
Reioyse not thou at the fall of thyne enemye,
and let not thyne hearte be gladde when he stom-
bleth, lest the Lorde (when he seeth it) be angrie
and turne his wrath from hym vnto the.

The. xrb. Chapter.

Put not forth thy selfe in the pzeence of the
lynge, and pzele not into the places of great
men: Better it is that it be sayde vnto the, come
vp hether, then thou to be put lower in the pze-
sence of the pzince whome thou seest with thyne
eyes.

Withdrowe thy foote from thy neighbours
house, lest he be wery of the, and so abhorre thee.

Yf thyne enemy hunger, fede hym, yf he thyrst
gyue hym drynke, for so shalt thou heape coa-
les of fyre vpon hys heade, and the lord shal re-
warde the.

Lyke as it is not good to eate to moche hony,
euen so he that wyll searche out hys thynges, it
shalbe to heuy for hym.

The. xxvi. Chapter.

Geue not the foole an aunswere after his foo-
lishnes, leaste thou become lyke vnto hym, but
make the foole an answere to his foolishnes, lest
he be wyle in his owne conceyte.

The. xxvii. Chapter.

Let a nother man prayse thee, and not thyne
owne mouth, yea, other mennes lippes, and
not thyne.

An open rebuke is better then a secreete loue.

Better is a frende at hande, then a brother
farre of.

The. xxviii. Chapter.

He that by vsury and vnjuste gaynes gathe-
reth ryches, he shal laye them in store for a
man that wyll pite the poore.

He that turneth away his eare from hearyng the lawe, his prayer shall be abhominable.

He that hydeth his synnes, shall not prosper but whoso knowlegeth them, and forsaketh them shall haue mercy.

Lyke as a roarynge Lyon, and an hungry beare, euenslo is an vngodly prince ouer the poore people.

where the prince is without vnderstanding, there is greate oppression and wronge, but yf he be suche a one as hateth couetousnesse, he shall longe raygne.

He that maketh to muche haste to be ryche, shall not be vngilty.

He that geueth vnto the poore, shall not lache, but he that turneth away his eyes from suche as be in necessitie, shall suffre great pouertie himself.

The. xix. Chapter.

Wyth true iudgement the kynge setteth vp the lande, but yf he be a mā that oppresseth the people with gatheringes, he turneth it vpside downe.

when the vngodly come vp, wickednes encreaseth, but the righteous shall se thety fall.

when the worde of god is not preached, the people perishe.

He that delicately byngeth vp his seruauit fro a chyld, shall make hym his mayster at length.

The. xx. Chapter.

In the wordes of god be pure and cleane. But thou nothyng vnto thy wordes, leaste herepoue thee, and thou be founde a lyar.

Remoue fro me vanitie and lyes, geue me neither pouertie, nor ryches, onely graunte me a necessarye liuyng, leas yf I be full, I denye the, and saye, who is the Lorde. And leas I be ynge constrained thowoe pouertie fall vnto helynge,
and

The Proverbs.

and take the name of my Lorde god in bayne.

There be thre thynges that are neuer satysfied, pea foure thynges sayeth neuer whoo. The graue, a womans wombe closed, and the earthe that hath neuer water ynough. As for hye it sayth neuer whoo.

There be thre thynges to hye for me, and as for the fourth that passeth my knowlege.

The waye of an Eagle in the ayer, the waye of a serpent ouer a stone, the waye of a shippe in the sea, and the waye of a man with a yonge woman.

Thow wete thre thynges the earthe is disquieted, and the fourth maye it not beare. Thow wete a seruaunt that beareth rule. Thow wete a foole that hath to muche breade. Thow wete a wyfe wote thy hatred when she is maried. And thow wete an handmayden, that is hepye to her maytres.

The. xxi. Chapter.

O my beloued sone, geue not ouer thy strength and wayes vnto women: whiche are the destruction euen of kynges.

O lamuel, it is not for kynges, it is not (I say) for kynges to drinke wyne, nor princes stronge drinke (for there is no secreete where dronkennes sayneth,) lest they beyng dronken forgette the lawe, and peruerthe the iudgemente of all poore mennes chyldren. Geue stronge drinke vnto suche as are condemned to death, and wine vnto thole that mouerne, that they maye drynke it, and forget their miserye and aduersitie as for sauoure, it is discretfull, and beaultie is a bayne thyng.

The

The booke of the preacher the first Chapter.



A founteynes runne into the sea,
and yet is the sea it selfe not
fylled : for loke vnto what
place the waters runne, thence
then come the fflowes agayne.
All thynges are so harde to
be knowne, that no man can
expresse them.

There is no newe thyng
vnder the sunne.

where muche wysdome is, there is also greate
trauaple and disquietnes, and the moze knowlege
a man hath, the moze is his care.

The.ii. Chapter.

The wyse manne dyeth as wel as the foole.

what gathereth a manne of all the laboure
and trauaple of his mynde that he taketh vnder
the sunne, but heuynesse and sorowe, and disquiet-
nesse all the dayes of his lyfe

The.iii. Chapter.

So I perceyued that there is nothyng bet-
ter for a man, then to be merie, and to do
well as long as he lyueth.

The.iiii. Chapter.

Iudged those that are deade moze happye
then those that be a lyue, yea hym that is yet
vnbayne to be better at ease then they bothe, be-
cause he seeth not the miserable woakes that are
done vnder the sunne.

wooe is hym that is a lone, for yf he sal he hath
not another to helpe hym vp.

The.v. Chapter.

If þu make a vowe vnto god, be not slacke to
performe it. As for folythe vowes he hathe
na

The booke

no pleasure in them. Yet thou promyse any thinge paye it, for better it is that thou make no bowe, then that thou shuldest promise and not paye.

He that loueth money wyl neuer be satisfied with money: And who so deliyteth in riches, shall haue no profyte therof.

Like as he came naked out of his mothers wombe so gothe he thither againe, and carieth nothinge awaye with him of all his laboure.

The.vii. Chapter.

H Good name is more worthe, then precious opntement.

It is better to go into an house of mournynge, then into an banquettyng house.

Better it is to consyde the ende of a thyng, then the begynning.

Use well the tyme of prosperite, and remember the tyme of mysfortune.

Be thou neither to righteous, nor ouer wise that thou perishe nor, be neither to vnrighteous also nor to foolish: least thou dye before thy time.

There is not one iust vpon earth that doeth good and synneth not.

The.viii. Chapter.

Because that euell wyckes are not hastilye punished, the hearte of manne gyueth hym selfe to wyckednesse.

The.ix. Chapter.

A they that be lyuing, knowe that they shall dye, but they that be dead, know nothyng: neyther deserue they any more. For theye memoriall is forgotten, so that they be neither loued, hated, nor enuyed: neyther haue they any more parte in the worlde in all that is done vnder the sunne.

Whatsoeuer thou takest in hande to do, that do with all thy power. For in the graue þ thou goest vnto, there is neyther wycke, counsaile, knowledge

ledge, nor wysdome.

For a man knoweth not his tyme, but lyke as the fyche are taken with the angle, and as the byrdes are caught with the snare, euen so are men taken in the perillous tyme, when it commeth suddenly vpon them.

The. x. Chapter.

A Babler of his tongue is no better the a serpent that singeth without byssing.

Woo be vnto thee, o thou lande, whose king is but a chyld, and whose princes are early at theyr banquettes. But well is thee o thou lande, whose kyng is come of nobles, and whose princes eate in due season, for necessitie, and not for lust.

With the kyng no euell in thy thought, and speake no hurte of the ryche in thy pryue chamber, for a byrde of the ayre shall betraye thy voyce, & with her fethers shal she bewraye thy wordes.

The. xi. Chapter.

When the tree falleth, whether it be toward the South or North in what place so euer it fall there it lyeth.

The booke of wysdome the fyrste Chapter.



Wysdome shall not entre into a frowarde soule, nor dwelle in the body that is subdued vnto synne.

The mouth that speaketh lyes, slayeth the soule.

The. ii. Chapter.

Whow euen of the deuel came death into the worlde.

The. iii. Chapter.

I.

Glorious

The booke

Olorious is the fruite of good labour, and
roote of wisdom shall neuer fade awaye.

The.iii. Chapter.

He is an honourable thynge, neuer theles it
standeth not onely in the length of time, nor
in the multitude of yeares, but a mans wisdom
is the graye heare, and an vndefiled lyfe is the
olde age.

The.v. Chapter.

The righteous shall lyue for euermore, they
rewarde also is with the lord, and they
remembraunce with the hyghesse.

The.vi. Chapter.

Mercy is graunted vnto the synple, but they
that be in auctoryte shalbe so; epim; Med.

The keepynge of the lawe is perfection, and an
vncorrupt lyfe, maketh a man familer with god.

The multitude of the wyle, is the welfare of
the worlde, and a wyle kinge is the vpholdynge of
the people.

The.vii. Chapter.

Wysdome is the bryth of the power of god,
and a pure cleane expresseynge of the cleare-
nesse of almighty god.

God loueth no man, but him, in whome wyle
dome dwelleth.

The.ix. Chapter.

Hortall and corruptible bodye is heauy to
the soule, and the earthy mansion hepeith
downe that vnderstandynge that mulerth vpon
many thynges.

The.xi. Chapter.

The wherewithall a manne synneth, by the
same also shall he be punyshed.

Thou hast ordered all thynges in measure num-
bre and weighte.

The.xii. Chapter.

where

of wysedome.

Fol. lviij.

Where as thou doest but chasten vs, thou punysshest oure enemies dyuers wayes; to the intent that when we punysshed we shuld remember thy goodnes, & when we our selues are punysshed to put oure trust in thy mercye.

The. xiii. Chapter.

By thy greauness and bewte of the creature, the maker therof maye plainely be knownen.

The. xiiii. Chapter.

Cursed is the ydoll that is made with handes yea both it, and he that made it.

The. xvi. Chapter.

It was nether herbe nor plaster that restored them to health, but thy worde o Lord, which healeth all thynges. It is thou o Lord, that haue power of life and death, thou leadeit vnto dethe doye, and bringest vp againe.

The. xvii. Chapter.

It is an heauy thinge, when a mannes owne conscience beareth recorde of his wickednes; and cōdenmeth him. And whye? a vexed and a wounded conscience, taketh euer cruell thynges in hande.

The booke of Iesus the sonne of Sirach the firste Chapt.



The feare of the Lorde is the rote of wysedome, & his brāiches are longe life.

The. ii. Chapter.

Like as golde and siluer are tried in the fire, euē so are acceptable men in the furnace of aduersite.

Better it is for vs to fall into the handes of the lorde,

Ill.

then

The booke of Iesus
them into the handes of men: for his mercede is as
great as hymselfe.

The .iii. Chapter.

Honoure thy father in dede, in woorde, and
in all pacience, that thou mayest haue gods
blessyng and his blessyng shall abyde with thee at
the last.

The greater thou art, the more humble thy
selfe in all thynges: and thou shalt fynde fauour
in the sighte of god.

Seeke not oute the thynges that are aboue
thy capacitie, and searche not the grounde of such
thynges as are to mightie for thee, but loke what
god hath commaunded thee, thynke vpon that al
waye, and be not curious in manys of his workes.
For it is not vedefull for thee to see with thine
eyes the thynges that are secrete. Make not thou
to muche searche in superfluous thynges, and be
not curious in many of his woordes, for many
thynges are shewed vnto thee alreadye, which be
aboue the capacitie of men. The medlyng with
suche hath begyled many a man, and taged their
wittes in vanitie. Howe, he that loueth perell
shall perishe therein.

God hath respecte vnto hym that is thankfull,
he thynketh vpon hym, agaynst the tyme to come
so that when he falleth, he shall fynde a stronge
holde.

The .iiii. Chapter.

Not thynke eyes asyde from the poore for
any euell wyl, that thou geue hym none oc-
casion to speape euil by thee. For yf he complaine
of thee, in the bytternesse of his soule, his prayer
shall be heard, euen he that made hym shall heare
hym.

My sonne, make muche of tyme, eschewe the
thyng that is euell, and for thy lyfe shame not to
saye

Ope the trueth. For there is a shame that byn-
gerh syme, and there is a shame that byngeth
worshippe and fauoure.

Be not hasty in thy tounge, neyther slacke
and negligent in thy workes.

Let not thyne hande be stretched out to re-
cruce, and shutte whan thou shuldest geue.

The. v. Chapter.

BEcause thy sonne is geuen the, be not ther-
fore without feare neyther heape one synne
vpon another: And sape not: tuge, the mercye of
the lord is great, he shall forgiue me my synnes,
be they neuer so many. For like as he is merciful,
so goeth wraoth from hym also, and his indignacio
commeth downe vpon synners.

Make no taryng to turne vnto the Lorde,
and put not of from daye to daye, for suddenlye shal
his wraoth come, and in the tyme of vengeaunce
he shall destroye thee.

Be swifte to heare, but slowe and paciente in
geuyng answer.

The. vi. Chapter.

Holde frendshippe with many, neuerthelesse
haue but one counsellor of a thousande.

Yf thou gettest a frende proue hym fyrste, &
be not hasty to geue hym credence. For some man
is a frende but for a tyme, and wyl not abyde in
the daye of trouble. And there is some frende that
turneth to enemye, and taketh part agaynst the,
and yf he knowe any hurte by thee, he telleth it
out. Agayne some frende is but a companyon at
the table, and in the daye of nede he continueth
not. But a sure frende wyl be vnto thee, euen
as thy owne selfe, and deale saythfullye with thy
householde folke. Yf thou suffer trouble and
aduersitie he is with thee, and hydeth not hym-
selfe from thee. A saythfull frende is a stronge de-
fence

The booke of Iesus
fence, who so findeth suche a one, findeth a treasure.
A failethfull frende hath no peare, the weight
of golde and silver is not to be compared to
the goodnes of his faileth. A failethfull frende is a
medicine of life, and they that feare the Lord shall
synde him.

The. vii. Chapter.

Bind not. ii. sinnes together, for in one sinne
halt thou not be unpunished.

Use not to make any manner of lye, for the cu-
somes therof are not good.

Seeke not ouer thy frende for any good, nor thy
faithful brother for the best golde.

Love a discrete seruante as thine olde soule,
defraude him not of his libertie, nether leaue him
a poore man.

If thou haue daughters, kepe their bodie, and
keepe not thy face cherfull towards them. Marry
thy daughter, and so shalt thou performe a weighty
matter, but gyue hir to a manne of vnderstand-
ynge.

Feare the Lord with all thy Soule, and ho-
noure his priestes, giue them their portion of the
first frutes, and encrease of the earth, like as it
is commaunded the. &c.

Be liberal vnto al men liuinge, yet let not, but
do good, euen vnto them that are dead.

The. viii. Chapter.

Golde and silver hath vndone many a man,
eue the hertes of kinges hath it made to fal.

Lende not vnto him that is mightier then thy
selfe, if thou lendest him, count it but lost.

Be not surety aboue thy power, if thou be, then
make surely to pay it.

The. ix. Chapter.

Turne away thy face from a beautiful woman,
and loke not vpon the fairenes of hir. Ma-
rye a manne hath perished thowowe the beaute
of

of women. For though we it the desire is kindled
as it were a fire.

For sake not an olde frende, for the newe shall
not be like him. A newe frende is newe wine, lette
him be olde, and thou shalt drinke him with
pleasure.

Let all thy talkinge be in the commaundemē-
tes of the hiest.

The .x. Chapter.

As the iudge of the people is him selfe, euen
so are his officers: and loke what manner of
manne the ruler of the citie is, such are they that
dwell within also.

Remember no wronge of thy neighbour
why art thou proude, o thou earth and ashes?
There is nothinge worse then a couetous man
there is not a more wicked thinge then to lone mo-
ney, and why? suche one hath his soule to sel, yet
is he but filthie dounge while he liueth.

The beginninge of mans pride, is to fal awaye
from God: and why? his herte is gone frome his
maker: for pride is the originall of all sinne.

The .xi. Chapter.

Owe no sentence, before thou hast heard the
cause, but firste let men tell oute theyr tales.
When thou arte in welfare, forget not aduersi-
tie, and when it goeth not well with the, haue a
good hope that it shall be better.

The .xii. Chapter.

In prosperitie a frende shall not be knowen,
and in aduersitie an enemye shall not be hid,
for when a man is in wealthe, it greueth his ene-
mie, but in heuines and trouble, a man shall know
his frende.

The .xiii. Chapter.

He taketh a burthen vpon him, that accompanieth a
more honorable man than hym selfe, therfore kepe
no familiarite wth one that is richer then thy selfe.

The booke of Iesus

If thou be called of a mighty man, absent thy selfe, so that he cal the to him the more oft. Reale not thou vnto him, that thou be not thutte oute, but go not thou to farre of, leasse he forgette the: withdawe not thy selfe from his speech, but be lue not his many wordes, for with muche cōmunication shall he tempte the, & with a pryncp morke shall he question with the of thy secretes.

If a riche man fall, his frendes sette him vp a gain: but whē the poze falleth, his acquaintance forsake him. If a riche man fall into an erroure, he hath manye helpers, he speaketh proude wordes, and yet men iustifie him. But if a poze man go wronge: he is punished: yea, though he speake wisely, yet can it haue no place. When the rich mā speaketh, euery man holdeth their tonges, & loke what he saith, they praise it vnto the cloudes, but if the poze man speake: they saye, what fellowe is this: and if he do amisse, they shall destroy hym.

The .xiii. Chapter.

All flethe shall fade awaye like grasse, & lyke a flourishing lease in a grene tre, some grow, some are caste downe, euen so is the generation of al flethe and bloude, one commeth to an ende, another is bozne.

The .xv. Chapter.

God made man from the beginning, and left him in the hande of his counsell.

God hath set water and fire befoze the, reache out thine hande vnto whiche thou wilt. Befoze man is life and deathe, good and euell; loke what him liketh, shall be geuen him.

The .xvi. Chapter.

Better it is for a mā to dye without childre, then to leaue behinde him suche children as are vngodlye.

God iudgeth a man accoꝝdinge to his woꝝkes.
The

The. xviii. Chapter.

Earne befoze thou speake, and go to phylishe
oz euer thou belicke, examine and iudge thy
selfe befoze the iudgemente come, and so shalte
thou synde grace in the sight of god.

Befoze thou prayest, pzepeare thy soule, and be
not as one that tempteth god.

folow not thy lustes, but tūrne the from thyne
own wyl: for yf thou gettest thy soule her despyes,
it shall make thyne enemyes to laughe y to scoyne.

The. xix. Chapter.

He that maketh not muche of small thinges,
shall fall by lytle and lytle.

Wyne and women make wyse men rennagates,
and put men of vnderstandyng to repzoze.

He that is hastye to geue credence, is light-
mynded and doeth agaynst hym selfe.

A man maye be knowen by hys face, and one
that hath vnderstandyng, maye be perceyued by
sheloke of his countenaunce.

A mans garment, laughter, and goyng decla-
reth what he is.

The. xx. Chapter.

A wyse man wyl holde his tongue, tyll he se
oportunitie, but a wanton and vndiscrete
bodie shall regarde no tyme.

It thes is better, then a man that is accus-
med to lye.

He that pleaseyth great men, shall escape much
exyll.

Rewardes and gyftes blynde the eyes of the
wyse, and make hym dumme, that he cannot tell
men theyr fautes.

Wyse dome that is hide, and treasure that is
hooyded by, what profite is in them both?

The. xxi. Chapter.

The talkyng of a foole is lyke an heauy burthen
by

The booke of Iesus
by the waye, but to heare a wyle man speake, it is
a plesyre.

A foole lyteth vpon his voyce with laughter,
but a wyle man shall scarce laughe secretly.

The hearte of fooles is in theyr mouthe, but
the mouthe of the wise is in theyr herte.

The.xxii.Chapter.

Make but a lytle weppynge because of the
dead, for he is come to rest.

who shall set a watche before my mouth, and
a sure seale vpon my lippes, that I fall not with
them, and that my tongue destroye me not.

The.xxiii.Chapter.

Let not thy mouth be accustomed with swea-
ryng, for in it there are many fallen.

A man that vseth muche swearing, shall be fil-
led with wickednes, and the plage shall neuer go
from his house.

The.xxv.Chapter.

Three thynges there are, that my spete fauo-
reth, whych be also allowed before god and
men. The vnitie of brethren, the loue of neyghe-
bours, a manne & wife that agree wel together.

These thynges there be whiche my soule ha-
teth, and I vterly abhorre the lyfe of them.
A poudre man that is proude. A ryche man that
is a lyer, and an olde bodye that doteth, and is
vnchaste.

All wickednesse is nothyng to the wycked-
nesse of a womanne.

There is no wrath aboute the wrath of a
woman.

Of the woman came the begynning of sinne,
and thowowe her we all are deade.

The.xxvi.Chapter.

There be three thynges that my herte feareth,
and my face is a praye of the fourth: trea-
son

the sonne of Hyzacke.

Fol. lxxi

son in a citie, a sedicious people, and noysome tongues, all these are heuier then death. But when one is gelous ouer his wyfe, it byyngeth payne and sozowe vnto the harte.

The whoyedome of a woman maye be knowne in the pryde of her eyes, and eyeliddes.

There be two thynges that grene my herte, and the thyde is a displeasure come vpon me. when an experte man of warre suffereth scarcenesse and pouertie. when menne of vnderstandynge and wyledome are not sette by and when one departeth from ryghteausenesse vnto synne.

There be two manner of thynges, whiche we thinke to be harde and parlous. A marchaunte cannot lyghtly kepe hym from wylonge, neyther a sauerner hymselfe from sinne.

The xxvii. Chapter.

Lye as a payle in the wall sticheth faste betwixte two stones, euen so doth synne stiche betwixte the byer and the seller.

The tre of the field is knowne by his fruite, so is the thoughte of mans herte knowne by his wordes.

The xxviii. Chapter.

The moze wood there is, the moze behemete is this fyre, and the mightier that men be, the greater is the wyathe, and the longer that the styfe endureth, the moze it burneth.

Thou hedgest thy goodes with thoznes, why doest thou not rather make doozes and barres for thy murther? Thou wepest thy golde and syluer why doest thou not wepe thy wordes vpon the balauance?

The xxix. Chapter.

Helpe the pooze for the comaundementes sake, &
ice

The booke of Iesus
set hym not go empye from thee, because of his
necessitie.

Laye vp thy almesse in the bande of the poore
and it shall kepe the from all euell.

Huretyppye hath destroyed many a riche
man.

Better it is to haue a poore lyuyng in a mans
owne house, the delicate fare amdg the straunge.

The. xxx. Chapter.

There is no rycheſſe aboue a ſound body, and
no ioye aboue the ioye of the hearte. Heau-
nelle hath ſlayne many a man, and bynget he no
profyte, zele, and anger ſhorten the dayes of the
lyfe, carefulneſſe and ſorrowe, bynge age befoze
the tyme. Vnto a mery herte euery thyng hath a
good taſte that he eateth.

The. xxxi. Chapter.

Trauaile and carefulnes for richelle taketh
awaye the ſleepe, and maketh the ſleepe to
conſume.

He that loueth rycheſſe, ſhall not be iuſtified.
Yf thou ſyt at a great mans table, open not
thy mouth wyde vpon it, and make not manye
wordes.

Yf thou ſeaſte that thou haſt eaten to much
arwe, go thy waye, caſte it out of thy romache &
take thy reſt, and it ſhall eaſe thee, ſo that thou
ſhalte byng no ſickenelle vnto thy body.

wyne ſoberly dronken quickeneth the lyfe of
man. Yf thou drynkeſt it meſurably, thou ſhalte
be temperate. What lyfe is it, that maye continue
without wyne: wyne was made from the begin-
nyng to make men glad, and not for dronkenneſſe.
Wyne meſurably dronken is a reioyſyng of the
ſoule and body. A meſurable drynkyng is helthe
to ſoule and body. But yf it be dronken with ex-
ceſſe it maketh bytternelle and ſorrowe vnto the
mynde

the sonne of Synacke. Fol. lxxiij.
mynde. Drunkennes fylleth the mynde of the fo-
lye with shame and ruine, miniseth the strenght
and maketh woundes.

The xxxij. Chapter.

If thou be made a ruler, pryde not thy selfe
therin, but be thou as one of the people.

Lyke as the Carbuncle stone shyneth that is
set in golde, so dothe a longe garnishe the wyne
feast: and as the smaragde that is set in golde, so
is the sweetenesse of muske by the myght of wyne.

The xxxiii. Chapter.

Be sure of the matter, then talke therof. Be
fyrst well instruct, then mayest thou geue
answer.

why doth one daye excell another sayng all
the dayes of the yere come of the sunne & the
wyldome of God hath so parted them a sondre,
and so hath he ordeyned the tymes and solempne
feastes. Some of them hath he chosen and halow-
ed before other dayes. And al mē are made of the
grounde, and out of the earth of Adam. In the
multitude of science hath the lord sondred them,
and made theyr wyves of diuerse fashions: Some
of them hath he blessed, made myche of them, ha-
lowed them, and claymed them to hymselfe. But
some of them hath he cursed, brought them lowe
and put them out of theyr estate.

Geue not thy sonne and wyfe, thy brother &
frende, powre ouer the wyyle thou lyuest and
geue not awaye thy substance and good to ano-
ther, lest it repent the, and thou be fayne to begge
therfore thy selfe. As long as thou lyuest, and hast
brythe, let no man chaunge thee. For better it is
that thy chyldren do praye the, then that thou
shouldest be fayne to loke in theyr handes.

The fodder, the whyppe, and the burthen be-
longeth vnto the Ass: Hate, correction & wyke
vnto

The booke of Ieremie.

unto thy seruaunt.

If thou haue a farthfall seruaunt, let hym be vnto the, as thyne owne soule, intreate hym as a brother, for in bloude haste thou gotten hym. If thou haue a seruaunt, holde hym as thy selfe, for thou hast nede of hym as of thy lyfe.

The. xxxiii. Chapter.

Wholo regardeth dreames, is lyke hym that wyl take holde of a shadowe, and folowe after the wynde.

Southsaying, witchcraft, sozcery, and dreameyng is but vanitie. For dreames haue discreued manye a man and fayled them that put theyr trust in them.

Whoso bringeth an offering out of the goodes of the poore, dothe euen as one that kylleth the sonne, before the fathers eyes.

The breade of the nedeful is the lyfe of the poore, he that defraudeth hym thereof, is a man of bloude.

Whoso robbeth his neighbour of his lyuyng doeth as greate synne, as though he slewe hym to death.

He that defraudeth the labourer of his heyre is a bloud shedder.

He that watheth hym selfe because of a dead bodye, and toucheth the dead againe, what doeth his washing? So it is with with a man that fasteth for his synnes, and doeth them agayne: who wyl heare his prayer? or what doeth his fastyng helpe hym.

The. xxxv. Chapter.

The offeringe of the righteous maketh the aulter fat and a swete smell is it before the hyghest.

Malowe thy tithes vnto god with gladnesse.

Geue vnto god accordyng as he hath enriched
and

the sonne of Syracke. Fol. lxxiii.
and prospered the, and looke what thy hande is a-
ble, geue with a chearfull eye: for the Lorde recō-
penseth, and geueth thee seven tymes as muche
agayne.

The. xxxvi. Chapter.

A fayne wyfe reioyseth her husbände, and a
maideneth nothyng better. Yf she be louing
and vertuous withall, then is not her husbände
lyke other men. He that hath gotten a vertuous
woman, hath a goodlye possession, she is vnto him
a helpe, and pyler where vpon he rekketh.

The. xxxvii. Chapter.

Hold thy counsaile fast in thy hert, for there
is no man moze saythfull to hepe it, then
thou thy selfe.

Befoze al thy woorkes aske counsaile fyrst, and
ofter thou doest any thyng, be well aduysed.

Be not greedy in ebery eatyng, and be not to
hasty vpon all meates: for excelle of meates byn-
geth sychenes, and glotony cometh at the laste
to an vncurable heate. Thozowe surfet haue
manye one perished, but he that dyeteth hymselfe
temperately, prolongeth his lyfe.

The. xxxviii. Chapter.

Honour the Phisicion, honour hym because
of necessite. God hath created hym, for of
the best cometh medicine, and he shall receyue
gyftes of the kyng.

The wisdomme of the phisicion bringeth him
to great worship, and in the sight of the great
of this worlde, he shall be honorably taken.

Wy sonne, brynge fourth thy teares ouer the
dead, and begynne to mourne, as yf thou had-
dest suffred great harme thy selfe: and then couer
his body after a conuenient maner, & despise not
his buriall. Enforce thy selfe to wepe, and pro-
uoke thy selfe to mourne, and make lamentacion
expe-

The booke of Iesue :

expediently, and that a daye or two, leaſte thou be
euell ſpoken of, and then comfort thy ſelfe becauſe
of thy heauineſſe. For of heuines commeth death.

The.xl.Chapter.

To labour and to be content with that a mā
hath is a ſweete pleaſant lyfe, and that is to
fynde a treaſure aboue all treaſures.

The.xli.Chapter.

O Death how better is the remembraunce of
ther, to a man that ſeketh reſt and comfort in
his ſubſtaunce and riches, vnto the man that hath
nothyng to vex hym, and that hath the proſperitie
in all thynges, yea vnto hym þ̄ yet is able to re-
ceyue meate.

O Death how acceptable & good is thy iudge-
ment vnto the nedefull, & vnto hym whole ſtrength
farleth, and that is now in the laſte age, and that
all thynges is full of care and fearefulneſſe, vnto
hym alſo that is in deſpayre, and hath no hope, nor
patience.

Labour to get the a good name, for that ſhal
continue ſurer by thee, then a thouſande greate
treasures of golde.

Be aſhamed to looke vpon another mannes
wyfe, and to make any tryſſyng wordes wryth her
mayden, or to ſtande by her bedſyde.

The.xlii.Chapter.

Like as þ̄ worme and mothe, commeth oute
of the clothyng, ſo doth wyckedneſſe come
of women.

The.xlvii.Chapter.

Like as the fat is taken awaye from the offer-
yng, ſo was Dauid choſen out of the chyld-
ren of Iſrael.

The.xlix.Chapter.

All thynges, excepte Dauid, Hezekias, and
Joſiah, committed wickedneſſe.

But

The Prophecy of Esay. Fol. lxxv.

But vpon the earth is there noman created
lyke Enoch, for he was taken vp from the earth.

The. li. Chapter.

Worke the Lordes worke by tymes, and he
shall geue you youre rewarde in due seasō.

The Prophecie of Esaye
the firste Chapter.



He Ore hathe knowen his
owner, and the Ass his may-
sters cryb, but Israell hathe
receyued no knowledge, my
people hathe no vnderstan-
dyng.

Offer me no mo oblacōs,
for it is but losse labour.

Incelle is an abhominable
thyng vnto me, your fastynges are also in vaine.
I may not awaye with youre newe holpe dayes
and fastyngs, I hate theym euen frome my be-
ry herte, they make me wery, I cannot abyde the,
when ye holde out youre handes, I wyl turne
myne eyes from you. And thoughe ye make many
prayers, yet wyl I heare nothyng at all, seynge
your handes are ful of bloude.

washe you, make you cleane, put awaye your
euell thoughtes out my sight, cease from doyng
of euell, learne to do right, applye youre selues to
equitie deliuer the oppressed, helpe the fatherles
to his right, let the wydowes complainte come
before you, &c.

Yf ye be louyng and obedient, ye shal enioye
the best thyng that groweth in the lande. But
yf ye be obstinate and rebellious, ye shal be deuou-
ced with the swerde, for the Lord hath promysed
with

The prophete
with his owne mouth.

The.ii. Chapter.

Une gloire of the lordes maiestie, casteth
downe the highe lokes of the presumpti-
ous personnes, and byngeth lowe the pride of
man.

The.iii. Chapter.

By the righteous do well, for they shall
enioye the frutes of theyr studies. But
woo be to the vngodlye, and vnrightheous, for
they shall be rewarded after theyr workes.

Theynge the daughters of Sion are become
so proude, and come in with stretched oute nec-
kes, and with vayne wantonne eyes, seynge
they come in trippynge so nicelye with theyr
feete. Therfore shall the Lorde haue theyr
heades, and shall discouer theyr shame, in that
daye shall the LORD take awaye the gorgi-
ousenesse of theyr apparell and spanges cheynes,
Bartelets, and colers, byacelettes, and hoones,
the goodlye floured, wyde and byordered rai-
mente, byooches and handebandes, rynges and
garlandes, holy daye clothes and vales, kerchefes
and pinnes, glasses and cypresses, bonets and ta-
ches. And in steede of good smel, there shall be stinke
among them, and for theyr gyrdels, there shall be
lose bandes, and for well set heare, there shall be
baldenes, in steede of a stomacher, a sacke cloth,
and for theyr beweteye, wytherdenesse, and
sunne burnynge. Your husbands and
mightie menne, shall perishe with the swarde in
battayle.

The.v. Chapter.

Iudge I pray you betwixte me and my vine
parde. what moze could haue bene doen for
it, that I haue not done? wherfore then hath it
geue thornes, where I looked to haue had grapes
of

of it?

wo vnto them that ioyne one house to another, and byng one lande so nyghe vnto another, that y^e pooze can get no moze grounde, and that y^e maye dwell vpon the earthe alone.

wo be vnto them that ryse by earlye to lowe dyonkenneſſe, and to them that contynue ſo vntyll nighte, and tyll they be ſette on fyre with wyne.

wo be vnto them, that drawe wickedneſſe vnto them with cordes of vanitie, and ſynne, as it were with a carter rope.

wo be vnto them that call euell good, and good euell, whiche made darkeneſſe lyghte, and lyghte darkeneſſe, that make ſowze ſwete, and ſwete ſowze.

wo be vnto them that are wyſe in theyr owne ſighte, and thynke themſelues to haue vnderſtandynge.

wo be vnto them that are ſtronge to ſuppe oute wyne, and experte men to ſette by dyonkenneſſe.

The. vi. Chapter.

O And tell this people, ye ſhall heare in dede, but ye ſhall not vnderſtande, ye ſhall playnely ſe, and not perceyue. Harden the hartes of this people, ſtoppe theyr eares and ſutte theyr eyes, that they ſe not with theyr eyes, heare not with theyr eares, and vnderſtande not with theyr heartes, and conuerte, and be healed.

The. vii. Chapter.

Be holde a virgin ſhall conceyue and beare a ſonne, and (thou his mother) ſhalte call his name Emanuel: butter and honye ſhall he eate, that he maye knowe to reſuſe the euell, and choſe the good.

The Prophecie

The. viii. Chapter.

Sanctifie the Lorde of hostes, lette hym be
your feare and drede. For he shalbe the ho-
ly place to flye to, and stone to stumbe at, & roche
to fall vpon, a snare and net to bothe the houses
of Israel, and the inhabitours of Ierusalem.
And many shall stumbe, fall, and be broken vpon
hym, yea, they shalbe snared and taken.

The. ix. Chapter.

The people that walke in darknes haue sent
a great lyght. As for them that dwel in the
lande of the shadow of death, vpon them hath the
lyght shyned.

Vnto vs a chylde is bozne, and vnto vs a sone
is geuen, vpon his shoulder doeth the kyngdome
lye, and he is called with his owne name wonder-
full, the geuer of counsaile, the mightie God, the
euerlastyng father, the prince of peace, he shall
make no ende to encrease the kyngdome and
peace, and shall syt vpon the seate of Dauid and
in his kyngdome, to set by the same, and to sta-
blyshe it with equitie and righteousenesse from
hence forth for euer moze.

The. x. Chapter.

Woe be vnto them that make vnrightheous
lawes, and deuise thynges whiche be to harde for
to kepe: where thowowe the poore are oppressed
on euery syde, and the innocentes of my people
robbed of iudgemente: that wyddowes maye be
they praye, and that they maye robbe the father-
lesse. What wyl ye dooe in tyme of the vylta-
cion. &c.

Shall the axe boaste it selfe agaynst hym
that heweth therewith: or doeth the sawe make
anye braggyng agaynst hym that ruleth it: that
wylle euen lyke, as yf the rod dyd exalte it selfe a-
gaynst hym that beareth it, or as though he the
staffe

haste shoulde magnifie it selfe, as wo saye it were
a wood.

The. xi. Chapter.

And there shall come a rodde forth of the
hyndred of Ilay, and a blossome shall flozish
oute of his roote. The spirite of the **LORDE**
shall lyghte vpon hym, the spirite of wysedome
and vnderstandynge, the spirite of counsaile and
strengthe, the spirite of knowlege, and of feare
of the **LORDE**, and shall make hym seruente
in the feare of **GOD**. For he shall not geue sen-
tence after the thyng that shall be brought before
his eyes, neyther reprove a matter at the spyke
hearyng but with righteousnesse shall he iudge
the poore, and with holynesse shall he reforme the
simple of the worlde. He shall smyte the worlde
with the rodde of his mouthe, & with the breath
of his mouthe he shall slaye the vngodly. Righte-
ousnesse shall be the gyde of his loynes, truith
and faythfulnesse the gyddynge of his reynes.

The. xiii. Chapter.

Beholde the daye of the lord shall come ter-
ryble, and full of indignacion, furoure, and
wyathe to make the lande wake, and to roote out
the synners thereof. For the starres and Pla-
nettes of heauen shall not geue theyr lighte, the
Sunne shall be darkened in the eysynge, and the
Moone shall not shyne with his lyght. And I
will punishe the wickednesse of the worlde, and
the synnes of the vngodly sayeth the lord.

The. xiiii. Chapter.

Howe arte thou fallen from heauen (O Lu-
cifer) thou sayest mournynge chylde & howe
haste

The Prophecie

hast thou gotten a fall euen to the grounde, and arte become weaker then the people: for thou saydest in thy hearte, I will clymme vp into heauen, and craite my throne aboue, besidethe starres of god. I will sitte also vpon the holpe Mounte towards the North, I will clymme vpon the cloudes, and will be lyke the hyghest of all, yet thou shalt be broughte downe to the dreye of hell.

The xxii. Chapter.

I Et vs eate and drinke, for to morowe we shall dye.

And the keye of the house of Dauid will I laye vpon his shoulder, so that he shall open and no man shall shutte, he shall shutte, and no manne shall open.

The xxv. Chapter.

I Oe, this is our God, we haue waited for hym, and he shall saue vs.

The xxvi. Chapter.

A By dead men shall lyue, euen with my body shall they rise agayne.

The xxvii. Chapter.

I Tis a people of no vnderstantynge, and therfore he that made them shall not fauour them, and he that created them shall geue them no grace.

The xxviii. Chapter.

A Herfore sayeth the Lorde God, beholde, I laye in Syon for a foundation a stone, euen a tried stone a precious corner stone, a sure foundation.

The xxix. Chapter.

H O so muche as this people when they be in trouble, do honour me with their mouth and with their lippes, but their hearte is farre frome, and the leate whiche they haue vnto me
proce

proceadeth of a cōmaundement whiche is taughte
of men, therfoze. *xx.*

Wo vnto them, that kepeth secreete theyr
thoughtes, to hyde theyr counsell from the
LORD, and do theyr workes in darkenelle
saying, who seeth vs, and who knoweth vs?

The. xxx. Chapter.

This is an obstinate people, and dissemi-
nate chylidren, chylidren that refuse to
heare the lawe of the Lorde. For they saye vnto
the seers, se not, and to them that be cleare of
iudgement, loke not out righte thynges for vs,
but speake fayze wordes vnto vs, looke out ex-
cuses, gette you oute of this waye, departe
out of this pathe, and turne the holpe one of Is-
rael from vs.

The fyre of payne is ordeyned from the
begynnyng, yea, euen for kynge it is prepared.
This hath the Lorde sette in the depe, and made
it wyde, the burning where of is fyre and muche
woode, the breath of the LORD, whiche is a
wynde of byrmstone doth kyndle it.

The. xxxii. Chapter.

Kynge shall gouerne after the rule of right-
euousnes, and the princes shall rule accord-
yng to the balaunce of equitie.

The rewarde of righteuousnesse shall be peace,
and her fruite rest and quietnes for euer.

The. xxxiii. Chapter.

He that leadeth a godly lyfe say I, and spea-
keth the truthe: he that abhorreth gaynes
wonne by violence & disceyte, he that kepeth his
hande that it touche no rewarde, whiche stop-
peth his eares that he heare no counsaile a-
gaynste the innocent bloude, whiche holdeth
doun

The prophete

downe his eyes that he se none euell, he it is that shall dwell on hye, whose sauegarde shall be in a bulwarke of rockes, to him shall be geuen meate, and his waters shall not faile.

The. xxxv. Chapter.

Odd cometh his owne selfe, and will deliuer you, then shall the eyes of the blinde be lightened, and the eares of the deasse opened, the shall the lame manne leape as an herte, and the dumme mans tonge shall geue thanks.

The. xxxvi. Chapter.

Angell of the Lorde wente forth, & slewe of the Assyrians, hoste, an. L. xxx. and. v. M.

The. xxxviii. Chapter.

Hezekias turned his face toward the wall, prayed vnto the Lorde, and saide. Remembre O Lorde, that I haue walked befoze the in truth, and a stedfast herte, and haue done the thing that is pleasant to the.

The. xl. Chapter.

A voice cried in the wilderness, prepare the waye of the Lorde, in the wilderness, make straight the pathe for our God in the deserte. Let all valles be exalted, and euery mountaine & hill be laied lowe. what so is croked, lette it be made straight, and let the roughe be made plainfeldes, for the glozpe of the Lorde shall appeare, and all flesh shall at once se it, for why? the mouth of the Lorde hath spoken it.

Howe crye, and the Prophete answered, what shall I crye? that al flesh, is grasse, and that al the goodlines therof is as the flower of the feilde, the grasse is withered, the flower faileth away, euen so is the people as grasse, when the breath of the Lorde bloweth vppon them. Neuertheles whether the grasse wither, oz that the flower fade awaye, yet the word of god endureth for euer.

who

who hath reformed the minde of the Lorde?
or to whom hath he shewed his counsell? or whose
is of his counsell to teach him? or who hath geue
him vnderstanding, and hath taught him the path
of iudgemente? whose taughte him cunnynge, & o-
pened vnto him the waie of vnderstandinge.

The. xlii. Chapter.

Who suffered Iacob to be trode vnder softe,
Israell to be spoyled? did not the Lorde?
because we haue sinned against him, and haue had
no delite to walke in his waies, neither bene obe-
diente vnto his lawe.

The. xlv. Chapter.

Come you to me, al ye endes of the earth, that
ye maye be saued: for I am God, and there
is els none. I swore by my selfe, out of my mouth
commeth the worde of rightuousnes, and that no
man may turne: but all knees shall bowe vnto me
and all tonges shall sweare by my name, sayinge: ve-
rily in the Lorde is my rightuousnes & strength.
To him shall men come, but all they that thynke
themselves of him, shall be confounded. And the whole
seed of Israell shall be iustified, and make thrys-
bos in the Lorde,

The. xlix. Chapter.

Had thus saith the Lorde. In the time ac-
cepted haue I heard the, and in the daye
of saluation haue I helped the.

God hath comforted his people, and will haue
mercy vpon his that be in trouble. But Sion said
God hath forsaken, and my Lorde hath forgotten
me. Will a wife forget the childe of hir wombe, &
not pitty the sonne whome she hath borne. And
though she do forget, yet will I not forget the.

who so putteth his trust in me, shall not be co-
founded.

The

The prophesie

The. i. Chapter.

The lord god hath opened mine eare therfore
can I not lye nape, nor withdrowe my selfe, but
I offer my backe vnto the smiters, and my chekes
to the nippers. I turne not my face from shame
and spitting, and the lord god shall helpe me, ther-
fore shall I not be confounded, I haue hardened
my face lyke a flint stone. For I am sure that I
shall not come to confusion.

The. lii. Chapter.

O howe bewtifull are the feete of the ambassa-
doure that byngeth the message from the
mountaine, and proclaimeth peace, that byngeth
good tydynges, and preacheth helthe, and sayth
vnto Syon: thy god is the kynge.

The. liii. Chapter.

Honely hath taken on hym our infirmities,
and borne our paines. He was wounded for
oure offences, and smitten for oure wyckednes.
The chastement of our peace was laide vpon him
and with his stripes we are healed. The lord hath
scaped together vpon hym the iniquite of vs all,
he suffered violence and was euell intreated, and
dyd not yet open his mouth. He shall be led as a
shepe to the slaine, yet shall he be as still as a lambe
before the shearer and not open his mouth. He
dyd neuer violence nor vnrighthe, neither hath there
bene anye discreafulnes in his mouth. And he is
skened amonge the transgressors, which neuer-
theless hath taken away the synnes of the multi-
tude, and made intercession for the mysdoers.

The. liii. Chapter.

Sekethe the Lord while he may be founde, and
call vpon him while he is nee.

Let the vnzodly man forsake his owne waye
and the vnrighthouse his owne Imaginations,
and

of Elaye.

Fol. lxx

and turne againe vnto the Lorde, so shall he be merciful vnto him, and to our God, for he is very ready to forgieue.

The word that commeth oute of my mouth, shall not turne againe voide vnto me, but shall accomplishe my will and prospere in the thyngs whereto I sende it.

The. lvi. Chapter.

Blessed is he that taketh hede, that he vnhallowenot the Saboth, that is, he that keepeth him selfe, that he do none euil.

My house shall be called an house for all people.

The. lvii. Chapter.

The wicked haue no peace, saith God.

The. lviii. Chapter.

Come now as loude as thou canste, leaue not of, lift vp thy voice like a trumpeter, and shew my people their offences, and the house of Jacob their sinnes.

Wherfore falsse we, saye they, and thou seest it not: we put our liues to straitenes, and thou regardeste it not. Beholde, when ye faste, your luste remaineth still, for ye do no lesse violence to your detters: loe, ye faste to strife and debate, and to smite with the fist of wickednes. Howe ye shall not faste thus, that you may make your voice be heard aboue. Thinke you this falsse pleaseth me, that a man should challen him selfe for a day, and so wretch his hand aboute like a hoke, and to lye vpon the eare in an heary cloth?

Shoulde that be called fasting, or a daye that pleaseth the Lord? Doeth not this fasting rather please me, that thou lose him out of bondage, that is in thy daunger: that thou breake the othe of wicked bargaines: that thou let the oppressed go
free

The Prophecie
free, and take from them all maner of burthens,
to deale thy bzeade to the hungry, and byng the
poore wandryng, home into thyne house, when
thou seest the naked that thou couer hym, and not
thy face from thy neyghboures

The. lii. Chapter.

BEhold, the Lordes hāde is not so thoptened
that it cannot helpe, neither is his eare so
stopped that it may not heare: But your mysdedes
haue separated you from youre god, and youre
synnes hyde his face from you, that he heareth
you not.

The. liiii. Chapter.

WE are all as an vncleane thyng, and all our
right counsell are as the clothes stayned
with flowers of a woman, we fal euerycheone, as
the leafe, for oure synnes carpe vs awaye lyke the
wynde.

The. lrv. Chapter.

Thus sayeth the Lorde God. Beholde my
seruauntes shall eat, but ye shall haue hun-
ger. Beholde my seruauantes shall drynke, but
ye shall suffre thyrste. Behold, my seruantes shall
be merie, but ye shall be confounded. Beholde my
seruauntes shall reioyce for a verie quietnes of
herte, but ye shall crye for sorow of heart, and co-
playne for vexacion of mynde.

The. lrv. Chapter.

Thus shall the hande of the Lorde be know-
en amonge his seruantes, and his indig-
nac. on amonge his enemies. For behold the lord
shall come with fyre, and his charer shall be lythe
whelewynde, that he maye recompence his ven-
geaunce in his wrathe, and his indynagacō with
the flame of fyre for the lord shall iudge all fleche
with the fyre, and with his swearde, and there
shall be agreate nombze slayne of the lord.

They

They shall go forth, and looke vpon the ca-
ryons of them that haue transgressed agaynst me.
For they; wormes shall not dye, neyther shall
they; fyre be quenched, and all fleshe shall abhorre
them.

The booke of the Prophete Ies
remy the .i. Chapter.



Before I fashioned thee in
thy mothers wombe I had
knowe the: And oz ever thou
waste boyne, I sanctified the,
and ordained the to be a pro-
phete vnto the people.

The .iii. Chapter.

Commonly, when a man
putteth away his wife
and she goeth from hym, and marryeth with ano-
ther, then the question is, shoulde he resorte vnto
her anye moze after that: is not his wife then de-
fyled and vncleane? But as for the, thou haste
playde the harlot with manye louverrs, yet turne
agayne to me, sayeth the lord.

Juda hath committed fornicacion with stones
and stockes.

The health of Israell standeth onelye vpon
god our lord.

The .iiii. Chapter.

Be circumcised in the Lord, and cut awaye
the Forrestynne of your heartes, all ye of Ju-
da, and all the indwellers of Ierusalem, that my
indignacion bzeake not out lyke fyre and kyndle,
so that noman maye quench it, because of the
wickednesse of your ymaginations.

The .v. Chapter.

Among my people are founde wicked personnes,
that

The Prophecie

that princely lape snares and wayte for menne to take them and destroy them. And like as a net is full of byrdes, so are their houses full of that whiche they haue gotten with falshede and disceite. Hereof commeth their greate substance and riches, hercof are they fat and wealthy; & are moze mischeuouse then any other.

The. vi. Chapter.

From the least vnto the mozte, they hange all vpon couetuousenes, and from the Prophet vnto the priest, they go al about w falshede & lies. And beside that, they heale the hurte of mi people with swete wordes, sayinge: peace, peace, when there is no peace at all.

Thus saith the lord, go into the stretes, consider and make inquisition for the olde waye, and if it be the good and right waye, then go there in that ye maye fynde rest for your soules, but they saye we wyl not walke therein.

The. vii. Chapter.

Trust not in false lyinge wordes, saying: here is the temple of the lord, here is the temple of the lord. But rather in dede amende youre wayes and counsels, and iudge righte betwyxe a man and his neighbour, oppresse not the straunger, the fatherlesse, and the wyddowe, Gedde not innocent bloude in this place, cleaue not to straunge goddes to your owne destruction, then wil I let you dwell in this place, ye in the lande that I gaue afore time vnto your fathers for euer.

The. viii. Chapter.

Do men fall so that they arise not vp againe? Or if Israel repent, wil not god turne againe to them? wherfore then is the people, and Ierusalem gone so farre backe, & they turne not againe? they are euer the longer the moze obdinate, and wyl not be conuerted.

Thus

The. ix. Chapter.

Thus saith the lord, let not the wise man reioyce in his wisdom, nor the strong man in his strength, neither the riche mā in his riches. But whoso wyl reioyce, let him reioyce in this, that he vnderstandeth, and knoweth me, for I am the lord whiche do mercy, equitie, and righteousness vpon the earthe.

The. x. Chapter.

Owe I knowe (O Lord) that it is not in mans power to orde his owne wayes, or to rule his owne steppes and goynges: Therefore chasten thou vs, O Lord, but with fauoure, not in thy wrath, bying vs not vterly to naught. Powre out thyne indignacion rather vpon the gentyles, that knowe the not, and vpon the people that call not on thy name.

The. xii. Chapter.

Mye a man of Jude chaunge his kyn, and the cat of the mountayne her spottes: no more maye yet that be exercysed in euill, do good.

The. xiii. Chapter.

Ad the lord sayde vnto me. The Prophetes preache lyes in my name, whereas I haue not set the, neither gaue I them any charge, nether dyd speake vnto them, yet they preache vnto you false visions, charmyng, vanitie, and deceitfulnes of theyr owne herte.

The. xvi. Chapter.

Cursed be the man that putteth his trust in man, and taketh steche for his arme, and he, whose herte departeth from the lord.

Blessed is the manne, that put his trust in the Lord, and whose hope is the LORD hymselfe.

Amonge all thynges, man hath the muste discretfull and subberne herte.

The

The booke of the
The. xviij. Chapter.

When I take in hand to rote oute, to destroy
or to waste awaye anye people or kyng-
domes, if the people againste whom I haue thus
deuised, conuert from their wickednes, I repent
of the plague that I deuised to brynge vpon them.
Againe, when I take in hande to builde or to plant
a people or a kingedome, if the same people do yll
befoze me, and heare not my voice, I repente of
the good that I deuised to do foz them.

The. xxiij. Chapter.

All the people that go by this citey shall
spake one to an other, wherefoze hath the
Lorde done thus vnto this noble citey? Then shall
it be answered, bicause they haue broken the com-
maundemente of the Lorde their God, and wor-
shipped and serued straunge Gods.

wo worthe him that buildeth his house with
vnrightheousnes, and his parlours with the good
that he hath gotten by violence, which neuer re-
compenseth his neighboures labour, nor payeth
him his hire.

The. xxiii. Chapter.

Do not I fulfill heauen and earth, saith the
Lorde

Is not my worde like a fire saith the Lorde
and like a hammer that breaketh the hard stoner.

The. xxvi. Chapter.

Thus saith the Lorde, the voice of heuines
weepinge, and lamentation, was hearde on
hye, euen of Rachell mourninge foz hir children,
and woulde not be comforted bycause they were
awaye.

I will plante my lawe in the inwarde partes
of them, and wryte it in their hertes, & wil be their
God, and they shall be my people. And fro thence
fozthe shall no man teache his neighbour of hye
brother

of Jeremie.

Fol. lxxii

brother, and saye: knowe the lord: but they shall
all knowe me from the lowest vnto the hieft, saith
the lord. For I will forgene theyr misdedes, and
will neuer remembre theyr synnes any moze.

The. xxxii. Chapter.

A myne eyes looke vpon al the wayes of mēs
chyliden, to rewarde euey one after his
waye, and according to the frutes of his inuenci-
ons.

The. xxxiii. Chapter.

A the kynge of Babylon caused the chyliden of
Zedechias, and all the nobles of Iuda to be
sayne before his face at Reblath: and made Ze-
dechias eyes to be put out, and bounde hym with
two chapnes, and sent hym to Babylon.

The. xlvi. Chapter.

A wised be he, that doeth þe worke of the Lord
negligently.

The. xlii. Chapter.

A though thy nest were as hye as the Eagles,
yet wyl I callye the downe sayeth the lord.

The. li. Chapter.

A confounded be all casters of Idols for the
thyng that they make is but diskepte, and
hath no breatehe, vayne it is, and an erronious
worke: and in the tyme of visitacion it shall pe-
rish.

The

The lamentacion of Ieremye the fyfste Chapter.



Jerusalem hath synned eny
more & more: therfore is she
come in decay. All they that had
her in honour despise her, for
they haue sene her fylthynges.
Yea she sigheth, and is a shamed
of her selfe.

O all ye that go farby, be-
holde and se, yf there be anye
sorrowe, lyke vnto myne, wherewith the LORD
hath troubled me, in the dayes of his fearefull
wrathe.

The.iii. Chapter.

It is of the lordes mercyes, that we are not
bitterly consumed.

The LORD is my porcion, sayeth my soule,
therfore will I hope in him. O howe good is the
lorde vnto them, that put theyr trust in him, and
so the soule that seeth after hym.

O howe good is it for a man to take thy yoke
vpon hym from his youth ype

The LORD will not forsake for ever, but
though he punishe, yet accordyng to the multitude
of his mercyes, he receaueth to grace agayne
for he doth not plage, and caste out the chyldren
of men from his heart.

The.iiii. Chapter.

A Her women, whiche of nature are petyfull,
haue sodden theyr owne chyldren with
theyr handes, that they might be theyr meate in
the miserable destruction of the doughter of my
people.

The

The booke of the Prophete E-
zechiel the.iii. Chapter.



The house of Israel will not
folowe the, for they wyll not
folowe me, yea all the house
of Israel haue styffe for-
eheades, and harde heartes.

Y: I saye vnto the con-
cernynge the vngodly man,
that without doubt, he must
dye, and thou geuest not hym

warnynge, nor speakest vnto him that he maye
turne from his euell waye, and so to lyue: than
shal the same vngodly manne dye in his owne vni-
righteousnesse: but his bloude wyll I require
of thyne hande. Neuerthelesse yf thou telle warn-
ynge vnto the wicked, and yet he forsake not his
vngodlynesse, then shal he dye in his owne wy-
hednesse, but thou hast discharged thy soule.

Nowe yf a righteous manne go from his righte-
ousnesse, and do the thyng that is euell: I will
laye a stumblynge blocke befoze hym, and he shal
dye, because thou hast geuen hym warnynge,
yea dye shal he in his owne synne, so that the ver-
tue that he didde befoze, shal not be thoughte
vpon, but his bloude wyll I require of thyne
hande. Neuerthelesse yf thou exhorted the righte-
ous that he synne not, and so the righteous do
nosynne, then shal he lyue, because he hath re-
ceyued thy warning, and thou hast discharged thy
soule. xxxiii. Ca.

The. v. Chapter.

In the Ierusalem, the fathers shal be sayde to
eate thy: owne sonnes, and the sonnes they
owne fathers.

L. ii.

The

The booke of the
The.xi.Chapter.

What stony heart wyl I take out of yones
bodye and geue you a fleshy herte, that ye
maye walke in my commaundementes, and kepe
my ordinaunces, and do them, that ye maye be
my people, and I your god.

The.xiii.Chapter.

Whe vnto you, that sowe yllowes vnder
all arme holes, & bolckers vnder the heades
both of yonge and bide to catthe soules withal.
For when ye haue gotten the soules of my people
in your captiuite, ye promise them lyfe, and disho-
noure me to my people for an handefull of barleye
and for a peece of breade, when ye kyl the soules
of them that dye not, and promise lyfe to them
that lyue not. Thus ye dissemble with my people,
that beleueth your lyes.

The.xvi.Chapter.

Behold, the synnes of Sodoma were these,
proude, fulnesse of meate, aboundaunce of
driennesse, these thynges hadde they, and her dought-
ers: besydes that, they reached not theyr hande
to the poore and nedye, but were proude, and did
abominable thynges before me, and therfore I
toke them awaye, as pleased me.

The.xviii.Chapter.

Whe fatherles haue eaten soure grapes, and
the chyldrens tethe are set on edge.

The soule that synneth, shall dye. Yf a manne
be godly, and do the thyng that is equall & righte
and lenderth nothyng vpon vsurpe, he taketh no
thyng ouer, this is a righteous man, he shall sure-
ly lyue saythe the lord God, Yf he now get a sone
that is a murtherer, or that lenderth vpon vsurpe,
and taketh mozeouer, shall this man lyue? he shall
not lyue.

The sonne shall not beare the fathers offence
neither

neither shall the father beare the sonnes offence, the righteousness of the righteous shalbe vpon hym, and the wickednesse of the wicked shalbe vpon hym selfe also.

Yf the vngodly will tourne awaye from all his synnes that he hath done, and kepe all my commandementes, and do the thynges that is equall and right: doubtles he shall lyue, and not dye. As for all his synnes that he dyd before, they shall not be thought vpon, but in his righteousness that he hath done, he shall lyue, for haue I anye pleasure in the death of a synner, sayeth the lord god, but rather that he conuert and lyue. Agayne if the righteous turne awaye from his righteousness, and do iniquitie, accordinge to al the abominacions that the wycked manne doeth, shal he lyue. All the righteousness that he hath done shal not be thought vpon: but in the fault that he hath offended withall, and in the synne that he hath done, he shal dye.

The xxxiii. Chapter.

Come let vs heare what worde is gone forth from the lord. These come vnto the, after the manner of a great people: yea, as who sayth they were my people, they sit downe before the, and heare thy wordes but they do not there after. For in theyr mouthes they make a reke of them, and theyr herte goeth after theyr owne couetous luche, and as a ballet that hath a swete tune, and is pleasaunte to synge so shalte thou be vnto them: thy wordes shall they heare, but they will not do there after.

The xxxiiii. Chapter.

Woe vnto the shepheardes of Israel, that fede themselves. Should not the shepheardes fede the flockes, ye haue eaten vp the fat ye haue clothed you with the wolle, the best fede

The Prophecie

haue ye slayne, but the flocke haue ye not nourished. The weake haue ye not holden by, the sick haue ye not healed, the broken haue ye not bounde together, the outcastes haue ye not brought againe, the losse haue ye not sought, but cruelly, pride and cruellye haue ye ruled them. Thus are they scattered here & there without a shephearde. You all the beastes of the fildes deuoure them, and they go astray. &c.

The. xxi. Chapter.

I wyl take you from amonge the heathen, and gather you together out of al countreys, and bring you agayne into your own land. Then wyl I poure cleane water vpon you, and ye shall be cleane, yea, from all your uncleannes and from all your ydols shall I cleanse you. A newe harte also wyl I geue you, & a newe spirite wyl I put into you. As for that stonye harte, I wyl take it out of your body, and geue you a fleshy hart. I wyl geue my spirite amonge you, and cause you to walke in my commaundementes to kepe my lawes and to fulfyll them.

The. xxii. Chapter.

BEholde I wyl open youre graues, (O my people) and take you out of your sepulchres and bringe you into the lande of Israel againe. So shall ye knowe that I am the lord, when I open your graues, and bring you out of them. My spirite also wyl I put in you, and ye shall liue. I wyl sette you agayne in youre owne lande, and ye shall knowe that I am the Lord, which haue sayde it, and fulfilled it in dede.

The. xlii. Chapter.

O Thou sonne of man, this is my seat, and the place of my foote steps, where as I wyl dwell amonge the children of Israel for euermore.

The. xliii. Chapter.

They shall nor haue theyr heades, nor nor-
ryse the bume of theyr heare, but rounde
theyr heades onely. All the priestes that go into
the inmoste court, shall drynke no wyne. They
shall mary no wydowe, neyther one that is putte
from her husband, but a mayde of the seede of the
house of Israel, or a wydow that hath had a priest
before.

The. xlv. Chapter.

Upon the. xliii. daye of the syxte moneth, ye
shall kepe Easter, leuen dayes shall the feast
continue, wherein there shall no sowre nor leuen-
ed byrde be eaten.

One sycke maketh twenty garres. So. xx.
sicles, and. xxv. and. xv. sicles make a ponde.

The. xlv. Chapter.

If the Prince geue a gifte vnto anye of his
sonnes, then shall it be his sonnes heritage perpe-
nual, that he maye possesse it. But yf he wyl geue
one of his seruautes, some of his heritage, it shall
be his vnto the freyere, and then to returne a-
gayne vnto the Prince: for his heritage shall be
his sonnes only.

The booke of the Prophete Da-
niel the. ii. Chapter.



And Daniel prayled the God
of heauen. Daniel also cry-
ed loude, and sayde: O that
the name of GOD myghte
be prayled for euer and e-
uer, for wysedome and
strengthe are his owne, he
chaungeth the tyme and
ages.

The Propheye

ages, he putteth downe kynge, he setteth vp kynge, he geueth wysedome vnto the wyle, and vnderstandyng to those that vnderstande, he openeth the depe secretes. he knoweth the thyng that lyeth in darkenesse, for the lychte dwelleth with him.

The. liii. Chapter.

Wherfore O kynge be contented with my counsel, that thou mayest redeme thy synnes with almesse, and thyne offences with merce to poore people, for this shalbe an healyng of thyne erroure.

O kynge Nabuchodonosor, to the it is spoken. Thy kyngdome shall departe from thee, thou shalt be calle out of mennes companye, thy dwellinge shalbe with the beastes of the felde, so that thou shalt eate grasse as an Oxe, tyll seuen yeres be come and goen ouer thee, euen vntill thou knowest that the hyghesse hath power vpon the kyngdomes of men, and that he maye geue them vnto whome it pleaseth hym.

The. v. Chapter.

Mine, Chetel, Phares. Nowe the interpretation of the thing is this. Whane God hath nymbred the kyngdome, and brought it to an ende. Chetel, thou arte wayed in the balaunce, and arte founde to lighte. Phares, thy kyngdome is delte in partes, and geuen to the Medes and Perses.

The. vii. Chapter.

He shall subdue thre kynges, and shall speake wordes againste the hyghest of all, he shall destroye the sayntes of the mooste hyghest and thynke that he maye chaunge tymes and lawes. They shall be geuen vnder his power, vntill a tyme, two tymes and halfe a tyme. But the iudgemente shall be kepte, so that his power shalbe taken

of Danyell.

Fol. lxxviii.

ken from hym, for he shall be destroyed, and pershe at the laste.

The. ix. Chapter.

Turned me vnto my God the Lorde for to praye and make myne intercession with fasting sackcloth and ashes.

We do not cast our prayers befoze thee in oure owne righteousnesse, no, but onely in thy greates mercies.

The. xii. Chapter.

There shall come a tyme of trouble, suche as neuer was, sence there began to be any people, vnto the same tyme. Then shall thy people be deliuered, yea, al those that be founde wytten in the booke.

Many of them that sleape in the duste of the earthe shall awake, some to euerlastynge lyte, some to perpetuall shame and reppose, the wyle, suche as haue taught other, shall glyster as the shynnyng of heauen, and those that haue instructe the multitude vnto godlynnesse, shall be as the sheeres, woylde without ende.

The. xiii. Chapter.

Wel, it is better for me, to fall into your hands without the dede doyng, then to synne in the syghte of the lorde.

The

The booke of the Prophete Oseas The fyrst Chapter.



Go thy waye, take an harlottete
thy wyfe, & gette children by her.

The.ii. Chapter.

I wyll haue mercy vpon her,
that was without mercy.

The.iii. Chapter.

The lord must punyſhe the
that dwell in the lāde. And

why: there is no trueth, there is no mercy, there
is no knowledge of god in the lande: but ſwearing
lyinge, manſlaughter, theſte and aduoutye haue
gotten the vpper hande, and one gyltynesse folo-
weth another. Therfoze that the lande be in a mi-
ſerable caſe, and all they that dwell therein ſhall be
rooted out. The beaſtes of the felde, the ſoules of
the ayre, and the fpytes of the ſee ſhall dye.

My people perſhe, becauſe they haue no know-
ledge.

whoze dome, wyne, and bzonchennelle taketh
the herte awaye.

The.vi. Chapter.

I haue pleaſure in louyng kyndnes, and not
in offeryng: yea in the knowledge of god
more then in burnt ſacrifice.

As the theues armed, waite for him that paſſeth
by the waye: ſuche is the counſayle of the pſelles,
whiche with one agreed counſayle murder cru-
elly ſuche as hepe the waye: yea, they dare do all
unſpeakable myſchefe.

The.x. Chapter.

ſowe vnto righteousneſſe, & reape the fru-
tes of weldoyng, plowe vp youre freſhe
lande, for it is tyme to ſeke the lord, tyll he come
and

The Prophecie of Oless. Fo. lxxviii.

And raine righteousnesse, vpon you, but you haue plowed vngodlynesse, ye haue reaped iniquitie, you haue eaten the frute of lyes.

The. xii. Chapter.

Jacob toke his brother by the heele, when he was yet in his mothers wombe, and in his strength he wrestled with god, he stroue with the aungell, and gat the victoꝝy: so that he prayde and desired him

The. xiii. Chapter.

O Israel, thine iniquitie hath destroyed the, but in me onely is thy helpe.

O deathe, I wyl be thy deathe, O hell, I wyl be thy singe.

The. xiiii. Chapter.

The wayes of the lord are righteous, such as be godlye wyl walke in them. As for the pycked, they wyl stumbe therein.

**The booke of the Prophete
Joel The first Chapter.**



Whe vp ye bronhardes, and wepe, moune all ye wyne supere, because of your sweet wyne: for it shalbe taken awaye from youre mouthe.

Gryde you, and moune, O ye prestes, moune ye ministers of the aultar go your waye in, and sleape in sacke. clothe proclaim a fastyng, cal the congregacyon, gather the elders, and all the inhabytours of the lande together in to the house of the lord your god, & crye vnto the lord, alas, alas for this daye. And why? the daye of the lord is at hande, and cometh as a destroyer from the almyghyte.

Ch.

The Prophecie

Ch. ii. Chapter.

The daye of the lord cometh, and is harde at hande, a darke daye, a glomyng daye, a cloudy daye, yea and a stormy daye. Befoze him shalbe a consuming fyre, and behynde hym a burninge flame. The earth shal quake befoze him, yea the heauens shalbe moued. The sunne and the moone shal be darkened, and the starres shal withdrawe theyr shynne. This is that greates & merueylous fearefull daye of the lord, & who is hable to abyde it? I will shewe wonders in heauen aboue, & tokens in the earthe beneth, bloude and fyre, and the vapours of smothe, the sunne shalbe touned into darknes, and the moone into bloude befoze the greates and notable daye come of the lord.

The. ii. Chapter.

The tyme shal come, that whosoener calleth on the name of the lord, shal be saued.

The. iii. Chapter.

I shall gether all people together, & byngethem in the valley of Josaphat, and there wyl I resone with them.

Lette the people aryse, and get them to the valley of Josaphat, for there will I syt, and iudge all heathen rounde about.

The booke of the Prophet Amos The fyft Chapter.



They owe hym euell wyl, that
reprodueth them openlye, and
who so telleth the the plaine
trueth, they abhorre hym.

Seke after the thyng that
is good, and not euell, so shall
ye lyue. Yea the Lorde God
of hostes shall be with you ac-
cordyng to youre owne de-
syre.

Shall not the daye of the Lorde be darke
and not cleare: shall it not be cloudy and no shine
in it?

The. viii. Chapter.

Beholde, the tyme commeth, sayeth the lorde
god, that I shall sende an hunger into the
earthe, not the hunger of breade, nor the thyrste
of water, but an hunger to heare the worde of
God, so that they shall go from the one sea to the
other, yea from the North vnto the East, running
about to seke the worde of the Lorde, and shall
not fynde it.

The. ix. Chapter.

Theyr couetousnes shall fall vpon all theyr
heades, and theyr posteritie shall be layne
with the swearde. They shall not sle awaye, there
shall nor one of them escape, nor be deliuered.

Though they were buried in the hell, my hande
shall fetch them from thence, though they clyme
vp to heauen, yet shall I caste them down, though
they hyde themselves vpon the topp of Carmel,
yet shall I seke them oute, and bringe them from
thence: though they clyme downe fro my sighte in
to

The Prophecy

so the depe of the see, I shall commaunde the lea-
pent, euen there to byre them, yf they go awaye
before their enemies into captiuitie, then shall I
commaunde the swearde there to slaye them. Thus
wyl I set myne eyes vpon them, for they harme
and not for they welthe.

The booke of the Prophete Abdy the first Chapter.



Thou sayest in thyne harte, who
shal cast me downe to the grounde
But though thou wentest vp as
hye as the Aegle, & madeest thy nest
aboue amōg the starres, yet wold
I plucke the downe from thence
(saith the lord).

As hye as thou haste done, so shalte thou be delte
withall.

Vpon the mount Sion shall the saluation be.

The booke of the Prophete Jo- nas the fyrst Chapter.



They toke Jonas and cast hym into
the sea, and the sea leste raging.
And the men feared the LORD
excedingly, doyng sacrifices and
makyng vowes vnto the Lord.

The.ii. Chapter.

The Lord prepared a greate
fische, to swalowe vp Jonas. So was Jonas
in the belly of the fische thre dayes and thre nigh-
tes.

The

The.iii. Chapter.

Ionas cryed sayinge: There are yet fortye dayes, and then shall Ninue be ouerthrowen. And the people of Ninue beleued god, and proclaimed fasting, and arayed themselves in sacke clothe, as well the greate as the small of them. And the tydynges came vnto the kynge of Ninue, whiche rose out of his seate, and dydde his apparel of, and put on sacke clothe, and satte hym downe in ashes. And it was cryed and commaunded in Ninue, by the auctoritie of the kynge and his Lordes, saying: Se that neyther manne, nor beaste, Ore oz shepe eate oughte at all, and that they neither fede nor drinke water: but putte on sacke clothe bothe man and beaste, and crye mighte ly vnto god: yea, so that every manne turne from his euell waye, and from the wyckednesse that he hath in hande. who can tell god maye turne and repente, and cease from his seate wraoth, that we perishe not. And whengod sawe theyr wycked howe they turned from theyr wycked wayes: he repented on the euell, whiche he sayde he wolde do vnto them, and did it not.

The.iiii. Chapter.

I knowe well ynoughe that thou arte a mercifull god, full of compassion, long sufferinge, and of great kyndenes, and repentest when thou shouldest take punisshemente,

The

The booke of the Prophete Nicheas the i. chapter.



Owo vnto them, that ymagin
to do harme, and deuyse vn-
graciousnes vpon theyr beds
to perfourme it in the cleare
daye, for theyr power is a-
gainst god. when they counte
to haue lande, they take it by
violence, they robbe men of
theyr house. Thus they op-
presse a man for his house, and euerye man for his
heritage.

Truthe it is, my wordes are frendelye vnto
them that lyue right: but my people doeth the co-
trary, therfore muste I take parte agaynst them,
for they take awaye bothe coate and cloke from
the temple.

Yf I were a fleshy felowe, and a preacher of
lyes, and tolde them that they might syt bybbyng
and bollyng, and be dronken. O that were a pro-
phete for this people.

The.iii. Chapter.

O Heare this ye rulers of the house of Iacob,
and ye iudges of the house of Israel, yethat
abhorre the thyng that is lawfull, and wreste aside
the thyng that is streight. Ye that buyde by
Syon with bloude, and Ierusalem with doyng
wrong. O ye iudges ye geue sentence for gyftes.
O ye prielles, ye teache for lucre. O ye prophetes
ye prophete for moneye, yet wyl they be taken
as those that hold vpon god, and saye: Is not the
lorde among vs? Tuche, there can no mysfortune
happen vs. Therfore shall Syon for your sake,
be plowed lyke a field, Ierusalem shal become an
heape

heape of bones, and the hyll of the temple shalbe turned to an hye wood.

The.iii. Chapter.

U He lawe shal come out of Syon, and the worde of god from Ierusalem.

The.v. Chapter.

AND thou Bethleem Ephrata arte lytle among the thousandes of Iuda, out of thee shal come vnto me whiche shalbe the gouernour in Israell, whose outgoynge hath bene from the beginning and from euerlastyng.

The.vi. Chapter.

I wyll shewe the, O man, what is good, and what the lord requireth of the, namelye to do right, to haue pleasure in louyng kyndenes, to be lowly, and to walke with thy god.

Shurde I not be displeased for the vnrigh-
teous good in the houses of the wicked, and be-
cause the measure is minished? O should I iusti-
fie the false balaunces, and the bagge of discepte,
full weyghtes, among those that be full of riches
vnrightheously gotten: where the cutesims deale wth
falschede, speake lyes, and haue disceptfull tōgues
in theyr mouthes?

The.vii. Chapter.

There is not a godly vpon earthe, there is
not one righteous amonge men. They la-
boure all to shed bloude, and euerye man hurteth
his brother to deathe, yet they saye they do well,
when they do euill. As the prince willeth, so sayth
the iudge, that he maye do hym a pleasure agayne.
The greate man speaketh what his hert despyeth
and the hearers alowe him. The best of them is
but a thyble, and the moste righteous of them is
but a byer in the hedge.

Let no man beleue his frende, nor put his
confidence in a brother.

The Prophecy

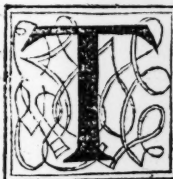
Kepe the porte of thy mouth from her that lyeth
in thy bosome.

A mans foes shall be even they of his owne
houchoide.

where is there suche a god as thou? That
pardonest wickednes, and forguest the offences of
the remnant of thine heritage? He kepeth not
his wꝛath for ever and why: his delite is to haue
compassion, he shall turne againe, and be merciful
to vs: He shall put doune our wickednesses, and
cast all our synnes into the botome of the sea.

Thou shalt kepe thy trueth with Jacob, and thy
mercy for Abraham, lyke as thou hast sworne vnto
our fathers long a go.

The booke of the Prophete Nahum the.i. Chapter.



The Loꝛde is a gelouse Loꝛde,
and a taker of vengeance is
the Loꝛde and wꝛothfull.

The loꝛd taketh vengeance
of his enemies, and reserveth
displeasure for his aduersaries

The loꝛde suffreth longe, he
is of greate power, and so in-
nocent, that he leueth no man

faultlesse before hym.

Ful gracious is the Loꝛde, and a strong hold
in the tyme of trouble, he knoweth them that put
theyꝛ trust in hym.

Lyke as the thornes that stycke together, and
as the dyꝛe strawe, so shall the dyꝛonhardes be con-
sumed together, even when they be full.

The

The booke of the Prophet Aba-
cuc the fyrst Chapter.



Yrannye and violence are before
me. Power ouer goeth right : for
the law is torne in pieces, and there
can no right iudgement go forth.
And why? the vngodlye is more set
vpon then the righteous, this is the
cause that wronge iudgement pro-
cedeth.

The.ii. Chapter.

The vnrightheous thinketh hymselfe in saue-
garde, as a stronge holde: but the iuste shall
lye by his faith.

wo be to hym that heapeyth vp other mennes
goodes.

wo vnto him, that couetously gathereth euil
gotten goodes into his house, that he maye sette
his nest on hye, to escape from the power of mis-
fortune.

wo vnto hym that buyldeth the towne with
bloude, and mayntayneth the citie with vnrigh-
teousnesse.

wo be vnto hym that geueth his neyghbour
drynke, puttyng in gall, and makyng hym dronken
that he maye se his priuities.

wo be vnto hym, that saith to a piece of wood
arise, and to a dumme stone, stande vp : for what
instruccion maye suche one geue? Beholde it is
layde with golde and silver, and there is no byethe
in it. But the lord in his holy temple is he whom
all the worlde shoulde feare.

The booke of the Prophete
Sophony the.i.chapter.



woyl visite the Princes, the
kyniges chyldren and al suche
as weare straunge clothynge.

The greate daye of the
Lorde is at hande, it is harde
by, and commeth apace. Hor-
rible is the tydings of the
Lordes daye, then shall the
Ghaunte crye oute, for that

daye is a daye of wrathe, a daye of trouble, and
heauynesse: a daye of vetter destruction & miserie
darke glomyng daye, a cloude and stormy daye,
a daye of the noyse of trompettes and shawmes,
agaynst the strong cyties and towers. Theyr syl-
uer nor theyr golde shalbe able to deliuer them
in that wrothfull daye of the lorde, but the whole
lande shalbe consumed thowse the fyre of his
gelousye: for he shal soone make cleane eyddance
of all them that dwell in the lande.

The.ii. Chapter.

Seke the Lord al ye meke herted vpon erth,
ye that worke after his iudgement seke righ-
teousnesse, seke lowlynesse, that ye maye be defen-
ded in the wrothfull daye of the Lorde.

The

The booke of the Prophete zachary the first Chapter.



Come you vnto me sayth the Lozde of hostes, and I will turne to you sayth the lozde of hostes.

The. v. Chapter.

See a syng booke of. xx. cubytes longe, and ten cubytes broade. Then sayde he vnto me. This is the curse

that goeth furthe ouer the whole earthe, for all theyes shalbe iudged after this booke, and all swearers shalbe iudged accordyng to the same, and I wyl bring it forth, sayth the lozde of hostes, so that it shall come to the house of the these, and to the house of hym that falsely sweareth by my name, and shall remayne in his house and consume it, with the tymbre and bones therof.

The. vii. Chapter.

Thus sayeth the Lozde of hostes, execute true iudgement, shewe mercy and loupnge kyndenesse, euery man to his brother. Do the widdowe, the fatherlesse, the straunger and poore no wrong, and let no man ymagine euill agaynste his brother in his hearte.

Lyke as he spake, and they woulde not heare euen so they cryed, and I wolde not heare, sayeth the Lozde of hostes.

The. viii. Chapter.

Speake euery man the truth vnto his neighbour, execute iudgement truly and peaceably within your portes, none of you imagine uell in his harte agaynste his neighbour, and loue no false othes. For all these are the thynges that I

The Propheet.
hate, sayeth the lord.

The. viii. Chapter.

Whus sayeth the Lord of hostes. The faste of the fourth moneth, the fast of the fiftthe, the fast of the seuenthe, and the fast of the tenth, shalbe ioye and gladnesse, and prosperous bye feastes vnto the house of Iuda, onely loue the truth and peace.

The. ix. Chapter.

Reioyse thou greatlye, O doughter Syon, be glad, O doughter Ierusalem, for loe, the kyng cometh vnto thee, euen the righteous and Sauour, lowly and simple is he, he rydeth vpon an asse, and vpon the foale of an asse.

The. xi. Chapter.

And I sayde vnto them, yf yethinke it good byyng hyther my pyce, yf not then leaue. So then they weped downe thirty siluer pence, the value that I was pryed at. And the Lord sayde vnto me, caste it vnto the potter (a goodlye pyce for me to be valued at of them) and I toke the. xxi. siluer pence, and caste them to the potter in the house of the Lord.

The. xii. Chapter.

Moreouer, vpon the house of Dauid, and vpon the cytezins of Ierusalem will I poure out the spirite of grace and compassion: so that they shall loke vpon me, whome they haue persecuted, and they shall bewepe him as men mourne for theyr onely begotten sonne: yea, and be soye for hym as men are soye for theyr fyfthe chyld.

The. xiii. Chapter.

And yf it be sayed vnto him, how came these woundes then in thy handes: he shall answer. Thus am I wounded in the house of mine owne frendes.

Smyte the shepheard, and the shepe shalbe sente

ted abrode: and so will I turne myne hande to the lytle ones.

The. xiiii. Chapter.

And the lord my god shall come, and all saintes with him. In that daye shall it not be lyght, other cleare or dymme. This shall be that speciall daye whiche is knowen vnto the Lord, neither daye nor night, but aboute euenyng tyme it shall be lyghte.

The booke of the Prophete Malachy the. i. Chapter.

Was not Esau Jacobs brother, sayth the lord: yet haue I loued Jacob, and hated Esau. Yea, I haue made his hilles waste, and his heritage in a wilderness for dragons.

Yf ye offer the blynde, is it not euell? and yf ye offer the lame and sicke, is not that euell? yea, offer it vnto the prince, shall he be contente with the, or accepte thy persone, sayth the LORD of hostes.

What is he among you, that will do comuche as to shut the doores, or to kyndle the fyre vpon my altier for nought: I haue no pleasure in you, saith the lord of hostes.

From the rising vp of the sunne, vnto the going downe of the same my name is great amonge the gentiles: Yea in every place shall there sacrifice be done, and a cleane offering offered vp vnto my name: for my name is great amonge the heathen sayeth the Lord of hostes.

Cursed be the dissembler, whiche harhe in his flocke one that is a male, and when he maketh a vow, offereth a spotted one vnto the Lord.

The

The Prophecie

The.ii.Chapter.

In the Priestes lypes should be sure know-
ledge, that menne maye see the lawe at his
mouth for he is a messenger of the **LORDE** of
hooles.

The.iii.Chapter.

I will sende my messenger, whiche shall pre-
pare the waye before me.

Beholde, he cometh sayth the **LORD** of hoo-
les. But who maye abyde the daye of his com-
minge: who shalbe able to endure, when he appe-
reth: for he is lyke a golde Smythes fyr, and lyke
washers sope. He shall set hym downe to trye and
to clesse the siluer, he shall pource the chyldren
of Leuy, and purifye them lyke as Golde and
syluer.

I will come and punishe you, and **I** my selfe
will be a swifte witnesse agaynst the witches,
agaynst the aduouterers, agaynst false swea-
ers, yea and agaynst those that wrongfullye
kepe backe the hyzelpnges dewtye: whiche be
the widdowes and the fatherles, and oppresse the
straunger, and feare not me sayeth the **LORDE** of
hooles.

Turne ye nowe vnto me, and **I** will turne
me vnto you sayth the **LORDE** of hooles. Ye saye,
wherein shall we turne: Shoulde a man vse false
heade and disceyte with god as ye vse false heade
and disceyte with me: yet ye saye, wherein vse we
disceyte with the: In tpythes. Therfore are ye cur-
sed with penury, because ye dissemble with me, all
the sorte of you. Bynge euery tith into my barne
that there maye be meate in my house, and proue
me withall sayeth the **LORDE** of hooles, if **I** will
not open the wyndow of heauen vnto you, and
powre you oute a blessing with plentousnesse,
yea **I** will rejoyce the consumer for your sakes,
so

so þ he shall not eate vp the fruite of your ground,
neither shall the vineyard be baron in the feld
sayeth the Lorde of hostes. Insomuche that all
people shall saye that ye be blessed. for ye shall be
a pleasaunte lande sayeth the Lorde of hostes.

The. liii. Chapter.

The daye commeth that shall burne as an o-
uer, and all the proude, yea, and all suche
as do wyckednesse, shall be strawe, and the day that
is to come, shall burne them vp, sayeth the Lorde
of hostes, so that it shall leue them neyther roote
nor bzaunche. But vnto you that feare my name
shall that sunne of righteousnes aryse, and health
shall be vnder his winges: ye shall go forth and
multiplie as the fat calves, ye shall treade downe
the vngodly, for they shall be lyke the ashes vnder
the soles of youre feete in the daye that I shall
make, sayth the lorde of hostes.

Beholde, I wyl sende you Elias þ Prophet
before the comming of the daye of the greate and
fearefull Lorde

The booke of the Prophetes Ba-
rucker the. i. Chapter.



The deade that be gone downe to
theyr graues, and whose soules
are oute of theyr bodies, ascribe
vnto the Lorde, neither prayse
nor righteous making: but the
soule that is vexed for the multi-
tude of her synnes, which goeth
on heauelye and weakelye, whose eyes beginne to
fayle, yea, suche a soule ascribeth prayse and righ-
teousnesse vnto the Lorde.

The. ii. Chapter.

The Prophecie

O Lerne then where discretion is, where ver-
cye is, where vnderstandinge is, that thou
maiste knowe also from whence cometh long life
a necessarie livinge, the lyght of the eyes, and qui-
etnes, who euer founde oute his place: whose eues
came into his treasures.

Afterwarde did he shewe him selfe vpon earth
and dwelte amonge them.

The. vi. Chapter.

Blessed is the godly man, that hath no ydolles,
and worshippeth none, for he shall be farre frome
reprouse.

The fyrste booke of the Machabees

The. ii. Chapter.

THUS ye maye consider thowowe out all ages
since the world began, that who so euer put
their truste in God, were not overcome, feare not
ye then the wordes of an vngodlye manne, for his
glospe is but donge and wormes, to daye is he set
vp, and to morow is he gone, for he is turned into
earth, and his memorial is come to nought.

The. iii. Chapter.

BUt Judas saide, it is a small matter for ma-
nye to be overcome with fewe, yea, there is
no difference to the God of heauen, to deliuer by
a great multitude, or by a small companie, for the
victorye of the battaile standeth not in the multi-
tude of the holle, but the strength cometh from
heauen.

Judas ordeined captaynes ouer the people, o-
uer thousandes, ouer hundredes, ouer fiftie, and
ouer tenne. But as for suche as builded their
houses, married wiues, planted them vineyardes,
and those that were feareful, he commaunded the
euery

Of the Machabees. Fo. lxxxvi.
every manne to go home againe, accordyng to the
lawe.

The.iii. Chapter.

Iudas and his brethren with the whole con-
gregation of Israel, ordeined that the tyme
of dedication of the altar should be kept in this
season from yeare to yere, by the space of eghte
dayes from the. xxv. dayes of the moneth Casius
with myrrh and gladnesse.

The. vi. Chapter.

And to prouoke the Elephantes for to fight
they shewed them the sap of red grapes and
molberyes.

The seconde booke of the Macha-
bees the.iii. Chapter.



hanke Inias the hye prest, for
his sake hath the lord granted
the thy lyfe.

The.iiii. Chapter.

And do wyckedly agaynst the
lawe of god, shal not escape
vnpunished.

The. v. Chapter.

Yet was Antiochus not content with this, but
durst go into the most holy temple, (Menelaus p-
trayntour to the lawes, and to his owne naturall
countrey, beyng his gupde) and with his wycked
handes toke the holy vessel, whiche other kinges
and cyties had geuen thether for the garnysinge
and honoure of the place, them toke he in his han-
des vnworthely, and defiled them.
God hath not cholen the people for þe places sake,
but the places for the peoples sake: and therfore
is the

The prophesy

is the place become partaker of the peoples trouble, but afterwarde shall it enioye the welthe of them. And lyke as it is now forsahe in the wrathe of almightie god, so when the greates god is reconciled, it shall be set vp in hys worship agayne.

The. vi. Chapter.

When god suffereth not synners longe to followe their owne mynde, but shortlye punisheth them, it is a token of his greates loupynghindnesse. For this grace haue we of god more then other people, that he suffereth not vs longe to synne unpunished lyke as other nations, that when the daye of iudgement cometh, he maye punishethem in the fulnes of their synnes. Yf we synne, he correcteth vs, but he neuer withdraweth his mercye from vs, and though he punisheth with aduersitie, yet doeth he neuer forsake his people.

The. viii. Chapter.

And they, sayde Judas Machabeus, truste in their weapons and holdnes, but ours confidence is in the almightie lord, which in the twinkling of an eye, maye both destroye them that come agaynst vs and all the worlde.

The. xii. Chapter.

Judas gathered of euery one a certayne in so much that he broughte together two. M. dragmas of siluer, whiche he sente vnto Ierusalem, that there might a sacrifice be offered for the misdeede in the place whiche he did well and right: for he had some consideration and pondring of the lyfe that is after this tyme. For yf he had not thought that they whiche were slayne, did not liue, it had bene superfluous and vayne, to make any vow or sacrifice for them that were deade. But forasmuch as he sawe that they whiche dye in the faith and belefe of god, are in good rest and ioye,

of the Machabees. fol. xxxviii.
he thought it to be good and honorable for a reconcilinge, to do the same for those which were layne, that the offence mighte be forgiven.

The. xv. Chapter.

This is he that prayeth muche for the people
for all the holy cite, Jeremy the Prophet
of God.

And Machabeus helde by his handes toward heauen, calling vpon the Lord, that doth wonders: which geueth not the victorie after the multitude of the weapons and power of the host but to them that please hym, according to his owne will.

The Syrianos and they that were with him, dyewenye with haumes, and lōges: But Judas and his companie with prayer and calling vpon god. with theyr handes they smote, but with their hartes they prayed vnto the Lorde, and slewe no lesse then. xxxv. M. men.

Finis.

There endeth the olde Testament.

The Table of the olde Testament.

A



A bram is commaunded to depart his countray. Gen.xii.	
A bram is blessed.gen .xiii.	
A bram doth rescue Lot. gene.xiiii.	
A brā pspeth tithes.ge.xliii.	
A bram will be onelye enryched of god. gen.xv.	
A brams sede is thicken'd vn o the starres. gen.xv.xvii.	
A brams sayth dothe iustifyz hym. gene.xv.	
A brams name is chaunged. gene.xvii.	
T he significacion of Abraham. gene.xvii.	
A braham did laugh. gene.xvii.	
A braham sawe thye, and worshipped one. ge.18.	
A braham laye not thy hande vpon the chyld. Gene.xvii.	
I n Abrahamis sede shall the nations of the world be blessed. gene.xvii.xvii.	
A braham wepte for Sara. gene.xviii.	
A brahams peares. gene.xv.	
A bominacions, that man shoulde were womans clothyng. deutro.xvii.	
A imelech the lowde salte thozow out Sichem. iudge.11.	
A holons bewtie, and the weigthe of the heare of his heade. ii.Reg.xviii.	
A chabs penance. iii.Reg.xxi.	
A dam a gardener. gene.ii.	
A dam is forbodden to eate of the tree of knowelege of good and euell. gene.ii.	
A dam where arte thou. gene.iii.	
	A dams

Adams and Eues excuse

Gene.iii.

Adams turle.

Gene.iii.

Adouenterers punishment death. Gene.xx. Leui.

xx. Deu.xxii.

Adonibezek.

Judg.i.

Aduersitie proueth a frende.

Prou.xvii

Aduersitie trieth men,

Sirac.ii.xii

Adde nothinge to the worde of God. Prou.xxx

Age hath vnderstandinge.

Job.xii.

Age of man.

Psal.xc.

Againste inticers.

Deu.xviii

Age is honourable

wised.iiii.

Age Randeth not in the multitude of yeares.

wisedome.iiii

Ahitophels counsell.

ii. Reg.xvi

Ahud thrust his dagger in kyng Eglons belly.

Judges.iii.

Almesse, and mercy redeme synne. Daniel.iiii.

Angels do offer our good workes vnto god.

Cobi.xii.

Angels foode is manible.

Cobi.xii.

Aitchisist and the tyme of his enduraunce.

Danyel.vii.

Arke of god.

Exo.xxv.

Arons rodde.

Exod.vii. Name.xvii.

Aaron and his apparell,

Exod.xxix.

Aaron is annoynted.

Exod.xxx.

Aarons death was mourned xxx. dayes.

Name.xx.

Aarons yeares.

Name.xxiii.

Alas crye vnto the Lorde. ii. of the Lpioni.xiiii.

Alypians are destroyde by the aungel.iii. Reg.ix

Esaye.xxxvii.

Agnes.

Psal.cvlvii.

Alur the buylder of Ninine.

Gene.x.

Wabell.

Babel.	Gene. xi.
Babling breedeth offence.	Prove. x.
Balaunces and true weightes.	Leui. xix.
Bankettes.	Pro. xi.
Balams asse doeth speake.	Rum. xxii.
Be not ouer wylse.	Preach. ix.
Be famillier with thy equall.	Hirach. xiii.
Beginnings of sinne.	Hirach. xrv.
Beginnings of pryde.	Hirach. x.
Bethlehem.	Wiche. iiii.
Beautifullnes of women.	Hirach. ix.
Blessed men. Psal. i. xxxii. xli. xliiii. cbi. cxix. E.	
Isai. lvi. Ieremie. xvii. Baruc. vi.	
Beggars.	Deu. xv.
Beastes suffered to be eaten.	Leui. xi.
Bezabeel a fine woikeman.	Ero. xxii.
Blasphemers of God.	Leui. xxiii.
Blockes to Rumble at.	Leui. xix.
Bloud is not to be eaten.	Gen. ix. Le. vii. xvii.
Bondage of Israel.	Ero. i.
Body that is hanged shal not remaine al night vpon the tree.	Deut. xxi.
Breade from heauen.	Ero. xxvi.
Breade howed and commen.	i. Reg. xxi.
Breathe of life.	Gen. ii.
Breathe of the lordes.	Esay. xxx.
Brawling wife.	Pro. xix.
Breade of teares.	Psal. lxxx.
Bring not thy seruauant vp delicately.	Pro. xxix.
Brother muste marry his brothers wife, if he dye without issue.	Deu. xv.
Burning buche.	Erod. iii.
Byth of Esau and Jacob.	Gene. xxv.

Lains oblation.

Gene. iiii.
Lain

The Table.

Cain murdereth his brother.

Cain is cursed.

Cains desperacion.

Caruer of Idols.

Casters of Idols.

Cattell for offerings.

Cherubines two.

Chenaniashu master of musike.

Christ offered hymselfe to be tormented.

Christ rideth vpon an asse.

Christ suffered for our sinnes.

Circumcision, and the institution therof.

Circumcision, and the tyme therof.

Circumcision of Iohann.

Circumcision of the hart.

Cites throught the prayers of good me are saved.

gene. xix.

Confusion of language.

Consider the ende of thynges.

Conscience wounded or vexed.

Complaynt of the poore.

Counsellors and how many suffice.

Couetous man.

Good counsaile.

Couetousnes in all kyndes of men.

Cluster of grapes.

Creation of heauen and earth.

Creacion of man and woman.

Custome of marriage.

Cucumbers and melons.

Curse not smyte not thy father.

Cursed is he that maketh ydolles.

Curiolitie in goddes workes is forbidden.

D

Daves of man.

Daves are not lyke.

Dauid with his harpe dyane awaye the euell spie

A.

gene. liti.

gene. liii.

gene. liii.

Deut. xliiii.

Iere. xv.

Leui. i.

Ezo. xxv.

i. Chro. xv.

Ela. xv.

sacha. ix.

Elay. liii.

gene. xvi.

gene. xvi.

gene. xvi.

Iere. liii.

gene. xix.

gene. xix.

gene. xix.

gene. xix.

gene. xix.

gene. xix.

gene. xix.

gene. xix.

gene. xix.

gene. xix.

gene. xix.

gene. xix.

gene. xix.

gene. xix.

gene. xix.

gene. xix.

gene. xix.

gene. xix.

gene. xix.

gene. xix.

gene. xix.

gene. xix.

gene. xix.

gene. xix.

Niſe. f. of the hinges. xli.
Dauid ſaying to Goliath. f. of the hinges. xlvii.
Dauid wolde not laye his handes vpon hynges
Haule. f. of the hinges. xxiii.
Dauid did faſt & wepe for his chldes liſe. 2. Re. 12.
Dauides anſwere to Gad the prophete. ii. of the
 hinges. xxiiii.
Dauid dyd not buylde goddes temple, and why.
 f. of the Lhroni. xxi.
Dauides deſyre. pſal. xxvii. xxviii.
Death in the pot. liii. of the hinges. liii.
Death and lyfe in the tonge. pſouer. xviii.
Death came by the deuell. wylde. i.
Deathe is bothe bytter and ſwete. Syrach. xli.
Deade men knowe nothinge. Preacher. ix.
Deade men ſhall riſe. Eſay. xxi. Eze. 37. Da. xii.
Dedication of the aulcer. macha. iii.
Deſormite of bodge letteth a man to be a ppiete.
 Leui. xxi.
Deuocement. Deute. xxi.
Dina is inſolced. Gene. xxiiii.
Diſobedient chylde. Deute. xxi.
Diſcrete ſeruaunt. Syrach. vii.
Dyet pꝛolongeſh lyfe. Syrach. xxxvii.
Doue. Gene. viii.
Do good to the deade. Syrach. vii.
Doeg at Sauls commaundement ſlewe. lx. pꝛie
 ſes. i. of the hynges. xxii.
Domeſdaye liii. of Eſopas. vii. Eſay. xlii. Daniel
 xii. Joel. ii. Sopho. i. zacha. xliii. mala. iii. liii.
Doctrines lyfe. Prover. iiii.
Dreames. Syrach. xxxiii.
Drockennes. Eſa. v.
Dronchardes. Joel. i. Rahum. i.

Gene.i.
Gene.vi.
Earth

Eart
Eare
Egip
Ely
Elpa
Elpa
Elpa
hu, o
Elife
Enog
Elde
Entry
Ere
Eeal
that
Elau
Eue
hou
Eun
Euen
Ere
Ere
Ere
Fall
fayt
falk
falk
falk
falk
falk
falk
Field
fedo
fran
fran
feet
fpie
fpie

The Table.

Earth shall be no more destroyed wth water. ge. ix.
 Eat for necessitie and not for lust. preacher. x.
 Egyptians eat not with the hebrues. gene. xliii.
 Ely fell backward and brake his necke. i. Re. iiii.
 Elyas fast. iii. Reg. xliii.
 Elyas shall appeare before domes daye. mala. iiii.
 Elyas deuided the water with his mantell.
 Eli. of the kyng. ii.
 Elisens sepulchre. iiii. of the kyng. xliii.
 Enoch. Syrach. xlii.
 Eldest chyld must haue double porcion. Deu. xxi.
 Entycers of maydens. Exo. xxii.
 Eye of the Lorde. psal. xxxiii. xxxiiii.
 Easter continued. vii. dayes, and of the breade
 that was eaten. Ezech. xlv.
 Elau doth le! his byt bright. gene. xxb
 Every man shoulde be **LORDE** in his owne
 house. Eker. i.
 Every man shall beare his own offences. eze. x. viii
 Every mā deceiueth god in payng of tithes. ma. iii
 Excesse of wine. Syrach. xxxi. xxxvii

f.

Faithfull frende. Syrach. vi.
 Fall into the handes of god. Sirach. ii.
 Faithfull seruant. Syrach. xxiii.
 False witnesse. Deut. xix.
 False tongue and the rewarde therof. psalm. cxi.
 Fastyng of the euill is reponed. psalm. lxx.
 Fast for synnes. Syrach. xxxiiii.
 Fastyng that pleaseth & displeaseth god.esai. lviii.
 Felde must not be sown wth diuerse sede. Leui. xix
 fede thyne enemye. prouer. xxv
 feare of God. psal. cxi. prouer. i. Syrac. xi.
 feare thy hyng. prouer. xx.
 feete of the Ambassadors. Esay. lxi.
 fyre must burne continually vpon y^e altar. le. vi
 fyre shall go before god at the later daye.

R. ii.

psal.

The Table.

Psal. I. xlvii. Clay. lxi. Joel. ii.

Fire of hell.

Clay. xxx.

Fyer of the wicked shall not quenche.

Esa. lxi.

Fynger of god.

Ero. viii.

Fyrie bozne of all thynges is goddes.

Ero. xiii.

name. iii. xviii.

Fyeri serpentes.

nume. xxi.

Flying booke.

zachari. v.

Four strong thynges.

iii. Eldas. iii.

Four thynges saye neuer hoo.

pzo. xxx.

Four thynges that passe mans capacitie. pzo. xxx.

Four thynges that disquiet the earth. pzo. xxx.

Four thynges to be feared.

syrach. xxi.

Four fastes.

zachari. viii.

Fornicacion with stones.

Jere. iii.

Frewill.

syrach. xv.

G

Gathering of grapes.

Leui. xix.

Gedeon and the number of his sonnes. Judi. viii.

Geue to the pooze.

pzo. xxviii.

Gelousy.

Syrach. xxi.

Geue not thy goodes to another.

syrach. xxxiii.

Gyft of a pynce geuen to his sonne, or to his ser-

uauntes sonne.

Eze. xvi.

Giftes blynde men. Ero. xlii. Deu. xvi. syrac. xii.

God repenteth that he made man.

gene. vi.

God doth not repent.

nume. xxiii.

God will no more curse the ground. gene. viii.

God sweareth by hymselfe. gene. xxi. Esa. xlv.

God blesseth Jacob, and the cause why. gen. xxi.

God dothe holde Pharos harte.

Ero. liii.

God kepte Pharo, and why.

Ero. ix.

God is a gelouse god.

Ero. xx.

God dothe visite synne vnto the thynde and the

fourthe generacion.

Ero. xx. nume. xiiii.

God is full of mercy.

nume. xiiii. iii. Eld. vii.

God of the aulter is the priestes enheri. nu. xvi.

God

The Table.

God hardened kyng Sehons harte.	Deut. ii.
God is nye vnto vs, in all thynges.	Deut. iiii.
God must be beloued, and howe.	Deut. vi.
God rewardeth those that hate hym, and howe.	Deut. vii.
God, and what he requireth of manne.	Deut. x.
Whiche. vi.	
God is a mighty lorde of power.	i. Reg. ii.
God beholdeth the harte.	i. Reg. xvi.
God at seasons doth sende euery spirites to men.	i. Reg. xvi.
God hath no pleasure in oure damnacion. tobi. iiii.	
God teacheth those that feare hym, and what.	
Psalme. xxv.	
God destroyeth the counsellors of princes. ps. 33.	
God is with the contrite.	psal. xxxiii.
God shall neuer fayle.	psal. L. ii.
God hath a respecte vnto the lowly. psal. xlii. viii.	
God is euery where.	psal. Lxxxix.
God deliteth in those he chastneth.	psal. xlii.
God hath a respecte vnto the thankfull. syrach. iiii.	
God is mercifull and wraathfull.	syrach. v.
God heareth vs not, and why.	Esay. lx.
God doth not forsake his people for euer.	
Lamen. iiii. ii. Macha. vi.	
God is the geuer of kyngdomes.	Danyel. iiii.
God is a strong holde.	Raum. i.
God loued Iacob, and hated Esau.	Mal. i.
God will beare witnesse agaynst the wicked.	
Malachy. ii.	
God suffereth not his people to be longe unpunished.	ii. Machab. vi.
God geueth the victorie accordynge to his owne wyll.	ii. Machab. xv.
Goddess commaundementes.	Ero. xx.
Goddess commaundementes muste euery where be spoken of,	Deut. vi.
A. ii.	Goddess

The Table.

Goddess manifold blessings.	Deut. vii.
Goddess curse is on those that are hanged.	
Deut. xxi.	
Goddess mercies are passing great.	i. Cor. xxi.
Gods pleasure is in the humble and meke.	Ju. ix.
Gods bowe and arrowes are ready.	Psalm. vii.
Gods iudgementes are true.	psalm. xix.
Gods visitacion,	psalm. lxxxix.
Gods mercy shall endure for euer.	psalm. ciii.
Gods mercy excedeth his workes.	psa. cxlv.
Gods delite and pleasure, in whom,	psalme. xlvii.
Gods seruantes shall prosper.	Esa. lxxv.
Gods repentaunce.	Jere. xviii.
Gods might and power.	Dany. ii.
Gods delite.	miche. vii.
Good workes receaue rewarde .iiii.	Esd. viii.
Good workes.	psal. cxi.
Goodes vaynely gotten.	Prouer. xiii.
Good wyse.	pzo. xviii.
Good name.	preach. vii. syrac. xli.
¶.	
Habelles oblacion and death.	gene. iii.
Hande of god.	i. Esd. viii.
Ham the father of Canaan.	gene. ix.
Hagars sonne beyng bonde cannot be heyre with Isaac.	gen. xxi.
Hanon mysusyng Dauids seruantes.	ii. of the hinges. x.
Happye is the man whome god punisheth.	Job. v.
Happye is he that is not bozne.	preach. liii.
Henoche.	gene. v.
Helpe thy enemy.	Ex. xxii.
He that goeth out of his sanctuary maye be slayne	
Rume. xxv.	
Hear the poore as well as the ryche.	Deut. i.
He that wyll not heare the Priests and the iudge	Deut. xvii.
shall dye,	Pzechis

The Table.

Hezekias destroyed the brassen serpent **iii. Re. xviii.**

Hezekias prayer. **iii. Reg. xx. Esa. xxxviii.**

Hezekias life is prolonged. **iii. Re. xx.**

He that iustifieth himselfe, condemneth hymselfe.

Job. ix.

Heauens are not cleane in gods sight. **Job. xv.**

Heuinesse. **Isa. lxxv.**

He that wyl not heare shall not be hearde. **sa. vii.**

Heredieruautes muste dayelye be payde theyr wages.

Co. iiii.

Hyde not thy synnes.

psou. xxviii.

Honour thy mother.

Co. iiii.

Hoorders of coine.

psou. xi.

Honour thy father, and howe.

Isa. lxxv.

Howe a man shall vse hymselfe with a manne of might.

Isa. lxxv.

Howe we shall fynde grace in the sight of god.

Isa. lxxv.

Howe Elephantes maye be prouoked to fighte.

Isa. lxxv.

Hunger of the worde of god.

Amos. viii.

I.

Isabell.

gene. lxxv.

Jacob, and it signification.

gen. xxvii.

Jacob wrestleth with an aungell:

gene. xxxii.

Jacobs dreame.

gene. xxviii.

Jacobs loue.

gen. xxviii.

Jacobs loue to Rahell.

gene. xxix.

Jacobs pollicie.

gene. xxx.

Jacobs humilitie.

gene. xxxii.

Jacobs name is chainged.

gene. xxxii.

Jacob blesteth his chyldren.

gene. xlviii.

Jacob helde Esau by the hele, and what it meaneth.

iii. E. d. vi. De. xii.

Jacob was troden vnder foote, and why.

Esa. xlii.

Jabellewe Sychara.

Judg. iiii.

I am that I am.

Ezo. iiii.

R. iiii.

Ieremye

The Table.

Jeremye was sanctified in his mothers wombe.	
Jeremye. i.	
Jeremye prayeth for the people.	ii. Mach. xv.
Jeroboams hande.	iii. Reg. xiii.
Images grauen.	Deut. xiii.
Innocent bloude cryeth vnto god.	gene. iiii.
Imagination of man.	gene. viii.
Innocente tongue.	Prouer. x.
Iniquitie shall haue the vpper hande.	iii. Esd. v.
Inheritaunce, and to whome it shall descende for lacke of heyes.	nume. xxvii.
Joseph the Dremer.	gene. xxvii.
Josephs fidelitie to his master.	gene. xxxix.
Joseph be mourneth his father.	gene. xlix.
Joseph commaunded that his father shoulde be enbaumed.	gene. i.
Joseph commaunded his bones to be taken out of Egypte.	gene. l.
John the Baptiste.	Clay. xi.
Josias fighteth agaynst Amalech.	Ero. xvii.
Josias as long as Moses helde vp his handes gat the victorie.	Ero. xvii.
Josias reares.	Jolu. xxiij.
Jonathas bewe.	ii. Reg. i.
Jonas is caste into the sea.	Jonas. i.
Jonas was. iij. dayes in the fishes bellye.	Jonas. ii.
Israell robbereth the Egyptians.	Erod. iii.
Israelites neuer iourneye but at goddes commaundement.	nume. ix.
Israell knoweth not god.	Claye. i.
Israell is syffe harted.	Ezech. iii.
Iust man lyueth be his saythe.	Abd. ii.
Judith saked all her lyfe.	Judith. viii.
B.	
Kepe thy mouth and kepe thy lyfe.	prouer. xiii.
Kepe thy owne counsell.	Isa. xxxvii.
Kepe of the house of Dauid.	Isa. xxii.
	kyng

The Table.

kyng Ds, and his bed of yron.	Dent. iii.
kyng Dauids reigne.	ii. Reg. v.
kynges shoulde be wysse and learned.	Psal. ii.
kynges displeasure.	prouer. xvi.
kynges harte.	prouer. xxi.
kynges shoulde drinke no wyne.	proue. xxi.
kyng Zederchias eyes are put out.	Jeremi. xxxix.
kyng Nabuchodonoz.	Dan. iii.
kyng Antiochus.	ii. Macha. v.
knowledge of wysedome.	prouer. xxi.
knowledge engendereth care.	Preach. i.
Laban and his two wyues.	gene. xix.
Lamech and his two wyues.	gene. iiii.
Lawe of god shoulde be soughte at the Priestes	
mouth.	Mal. ii.
Leper must be presented to the priest.	leui. xiii.
Leper must dwell alone.	leui. xiii.
Leper, and howe the house that is infected with	
the Leper must be ordered.	leui. xiiii.
Lette handed men maruelous syngers.	wdg. ix.
Lende vnto the poore.	Dent. xv.
Lende not to the mightie.	spach. viii.
Leuites are goddes.	name. iii.
Liberalitie byngeth plenty.	prouer. xi.
Liberalitie byngeth a man to honoure.	prouer. xxi.
Lysers with beastes.	Exo. xxi. leui. xviii. xx.
Lye with mankinde.	leui. xviii.
Lye of man is but wynde.	Job. vii.
Lye of man is full of misery.	Job. xiii.
Lye vncozrupt.	wild. vi.
Lyghtes two.	gene. i.
Lyppes of a flanderer.	prouer. iiii.
Lyppes of a harlot.	prouer. iiii.
Lot is taken prisoner and reskued.	gene. xii.
Lot receyued aungels.	gene. ix.
Lot offereth his two doughters to the Sodomit	tes.

¶ The table.

tes.

Lottes wyfe.

Lottes.

Louers of moneye.

Lucifer and his fall.

gene.xix.

gene.xix.

plal.xxi.

preacher.v.

Ecap.xxi.

¶

Man hath the dominion of all thynges. gene.i.

Man is shapd of dust. gene.ii. Job.x.

Man gaue every beast his name. gene.ii.

Manne to be ioynd to his wyfe shall leaue father and mother. gene.ii.

Man hath the rule of the woman. gene.iii.

Man shall retorne into dust. gene.iii.

Man maye rule synne. gene.iii.

Man þ̄ garherd sickes vpon þ̄ saboth day. nu xxv

Man iyueth by the worde of god. Deut.ii.

Man that is fearefull, or betrouthed to a wyfe, shall not go to battayle. Deut.xx.xxiii.

Man with xxiii. fyngers and toee. i. Ch. o. xx.

Man neuer continueth in one state. Job.xiii.

Man as the later daye, shall receaue his bodye as gayne. Job.xix.

Man in the sighte of god is vncleane. Job.xxv.

Man caryeth nothyng of his ryches with hym. Job.xxvii.

Man hath all thyng in subiection. psall.viii.

Man shall be recompensd, and how. psal.xviii.

Man is altogether vanitie. psa.xxix.

Man is conceaued in synne. psalm.li.

Manne sadeth awaye lyke grasse. Syrach.xiii.

Esaie.xiii.

Man hath scrowll. Syrach.xv.

Man shall be knowne be his face. Syrach.xix.

Man cannot rule hymselfe. Iere.x.

Man of Inde. Ieremy.xiii.

Mannes meate. Job.xiii.

Mannes dayes are appoynted, Iere.

The Table.

Wans tyme commeth sodenly.	pier. 12.
Walice of man.	gene. vi.
Wandjagoza.	gene. xxx.
Wanna his tast, and lykenes.	Exo. xvi. Nu. xi.
Wanna was eaten. xl. yeares.	Exo. xvi.
Wanna ceased.	Josue. v.
Wanasses returned agayn to Jerusalem. ii. Lxx. 33	
Wary thy daughter.	Isaach. vii.
Wakers of vnrighteous lawes.	Elay. x.
Wekespirited.	psal. xxxvii.
Wane. Thetell. Phares.	Daniel. v.
Welchisedech the hye priest.	gene. xliii.
Many be created, and fewe pserued. liii. El. viii	
Mercy delyuereth from death.	Eob. liii. xii.
Mercy and faythfulnes muste be wyrtten in mans heart.	pzo. iiii.
Men vnmete for the warres.	macha. iiii.
Mynstrell.	liii. Reg. iiii.
Mont syon.	Abu. i.
Moses and why he was so called.	Exo. ii.
Moses brake the tables.	Exod. xxxii.
Moses prayeth for the people.	Exo. xi. xii.
Moses fasted. xl. dayes and. xl. nightes. ex. 34. de. 9	
Moses full of mekenes.	Rume. xii.
Moses with his rod smote the rocke.	Rume. ix.
Moses yeares.	Deut. xxxiii.
Murder requireth murder.	Exod. xxi.
Musyke garnyssheth the feaste.	Syza. xxv.
R.	
Radab and Abihu for censynge befoze the Lorde, were consumed with fyre.	Leui. x.
Rahas aunswer to the menne of Jabes.	
i. of the kyng. xi.	
Rathans aunswer to Dauid. ii. of the kynges. xii.	
Naked we came, and naked we shall departe.	
Job. i. Preach. v.	
Rams of god.	prouer. xviii.
	Rewe

The Table.

Newe frendes.	Isaach. ix.
Names of Christe.	Esaye. ix.
Nimrod a myghty hunter.	gene. x.
Niniuites and theyr repentaunce.	Jonas. ii.
Noah and his thre sonnes.	gene. vi.
Noah was a husbände man.	gene. ix.
Noah planted wyne.	gene. ix.
Noah was dronken.	gene. ix.
Noah two sonnes couerd his pynities.	gene. ix.
Roman maye se god and lyue.	Exo. xxxiii.
Roman shoulde be compelde to dypnke.	Esther. i.
Rone good on the earthe.	Wyche. vii.
Nothyng can be hidden from god.	Amos. ix.
Number of all thole that came with Jacob into Egipte.	gene. xlv.
Number of the Israelites that went to the warres.	Rume. i.
Number of the Levites.	Rume. iii. i. Lxx. xxi.
Number of the cities appertayninge to the Levites.	Rume. xxxv.
Number of the connyng musitions.	Lxx. xrb.
Obedience is better then sacrifice.	i. Reg. xv.
Oblations with other sacrifices and woorkes of penaunce, are not acceptable without good lyfe.	
Esaye. i.	
Obstinate rebellions shalbe deuoured.	Esay. i.
Offeringes must be without blemishe.	Leui. i. xxi.
Burnt offeringes.	Leui. ii.
Wheat offeringes.	Leui. ii.
Peace offeringes.	Leui. iii.
Synne offeringes.	Leui. iii.
Trespas offeringes.	Leui. v.
All offeringes must haue salt.	Leui. ii.
Offeringes of other mens goodes.	Isaach. xxxiii.
Offering of the righteous.	Isaach. xxxv.
Offer not the blynde nor the lame.	Mal. i.
	Offer

The Table.

Offer for the deade.	ii. Macha. xii.
Olde men are to be honoured.	Leui. xix.
Ople of gladnesse.	psal. xxxv.
Onan dothe spyl his seede, and why.	gen. xxxviii.
One language vpon the earth.	gene. xi.
Open a well and couer it a gayne.	Ezo. xxi.
Agaynst oppresseours.	Micha. ii.
Oleas the prophete married an harlot.	Ole. i.
Oure sinnes in the latter daye, shall accuse vs.	
iii. Esdras. xvi.	
Ore that goyeth a man shall dye.	Ezo. xxi.
Paciente shalbe rewarded.	Tobi. iii.
People murmer against Moles.	Ezo. xv.
Perbakyng is hollosome.	Isaach. xxi.
Pharo is plaged.	gene. xii.
Phynees and his godly dede.	Rume. xxv.
Phisicions.	Isaach. xxxviii.
Piller of a cloude and another of speer.	Ezo. xiii.
Place of the later iudgemente.	Ole. iii.
Place is partaker of the peoples trouble.	ii. ma. ii.
Pledge and howe it must be restoyed.	Ezo. xxii.
Prayer with fasting is good.	Toby. xii.
Prayle not thy selfe.	Prouer. xvii.
Prise not to hye.	prouer. xxv.
Priestes liberties in Egypt.	gene. xlvii.
Priestes comynge to god muste be sanctified.	
Erod. xix.	
Priestes goynge into the tabernacle muste abstayne from wyne.	Leui. x.
Priestes wyues and daughters.	Leui. xxi.
Priestes duitie.	Deut. xviii.
Priestes deale faythfully.	iii. Reg. xlii.
Priestes shoulde not be taxed.	i. Esdras. vii.
iii. Esdras. viii.	
Priestes oughte to be honored.	Isaach. vii.
Priestes in the olde lawe were married, and with what	

The Table.

what weme they might mary. Eze. xliiii. leui. xxi.
 Priestes might be rounded, but not haue. eze. 44.
 Priestes do all mischefe. Ose. vi
 Priestes wyl do nothyng for nought. Mal. i.
 Priestes are goddes messengers. Mal. ii.
 Preache to the synfull and saue thy owne soule.
 Ezech. iii. xxiii.
 Agaynst preachers. Ezer. xxiiii.
 Preacher of lyes. Miche. ii.
 Polluted perloncs. Leni. xv.
 Price of an asse head. iiii. reg. vi.
 Pryde of women is punished. Clay. iii.
 Prophete and a sear is all one. i. of the bynges. ix.
 Properties of a good woman. Tob. x.
 Prosperitie of the commons is the bynges honor.
 prouer. xiiii.
 Pouertie is euermore kepte vnder. syrach. xiii.
 Powre ouergoeth right. Abac. i.

A.

Quayles. Ezo. xvi. Num. xi.
 Qualities of Judges. Ezo. xviii.

B.

Bayne and the continuance thereof. Gen. vii.
 Bauen. gene. viii.
 Bauens brought Elias bread. iii. of the byng. xvi
 Bahynges are forbodden. Leui. xxiii.
 Rahab the harlot was laued. Josue. vi
 Rachell mourneth. Jere. xxxi.
 Reppynge of cozne. Leui. xix.
 Rebecca conceaued two twynnes. gene. xxb.
 Resurrection at the later daye. Job. xix.
 Reioyse not at the fall of thine enemye. prou. xxviii.
 Rewarde all giftes. syrac. xx.
 Rewarde and fruite of righteousnes. Clay. xxii.
 Reioyce to knowe god. Jere. ix.
 Ryche men spurne agaynst god. Deut. xxxii
 Ryches haue wynges. pro. xxiii.
 Regarde

The Table.

Regarde no vjemes.	Isaiah. xxxviii.
Righteous men are in great troubles.	psal. xlii.
Righteous men are neuer forsaken.	psal. xxxvii.
Righteous men shall reioyce at the punishment of the wicked.	psal. lvi.
Righteous man.	Eze. xvi.
Rich men carry nothyng with them.	psal. xli.
Woters shall come to pouertie.	psal. xli.
Roboams croked aunswere.	iii. Reg. xii.
Rulers muste not be blasphemed.	Exod. xxi.
Rulers and officers were proude.	Esther. xvi.
Rulers with disceitfull wordes deceyue princes.	Esther. xvi.
Suche rulers, suche subiectes.	Isaiah. x.
Agaynst rulers.	Mich. iii.
Ruben.	gene. xlix.

Salamons petition.	iii. Reg. iii. prouer. xxi.
Salamons prouision for his householde.	iii. of the kynges. iii.
Salamons horse.	iii. of the kyng. liii.
Salamons offeringe.	iii. of the kyng. xii.
Salamons Quenes and Concubines.	iii. Reg. xi.
Salamons temple shalbe destroyed, and why.	ii. of the Chron. vii.
Sampson slew a lyon.	Judg. xlii.
Sampson with a sawe bone, &c.	Judg. xv.
Samaria is besieged.	iii. Reg. vi.
Samuel is geuen vnto god.	i. Reg. i.
Samuels sonnes.	i. of the kyng. viii.
Samuel to the people.	i. of the kyng. xii.
Sanctificacion of the seventh daye.	gene. ii.
Sanger with an Dre goade.	Judge. iii.
Shadow of the sunne goeth backward.	iii. re. xx.
Shame is double.	Isaiah. liii.
Sara saye thou arte my sister.	gene. xii.
Sara willeth Abram to mary her maide.	gene. xvi.
Sara	

The table.

Sara laughed.	gene. xviij.
Sara in very dede is Abzams sister.	gene. xx.
Saul a goodly man.	i. Reg. ix.
Saule dyed for counselyng with a wise woman.	
i. Chzoni. x.	
Sawe and the axe.	Esay. x.
Seke for the olde waye.	Iere. vi.
Serpentes curse.	gene. iii.
Serpent of byasse.	nume. xxi.
Sees gaue place to the chyldren of Israell.	
Exod. xiiii.	
Sycle.	Leui. xxvii.
Sycles how many make a pounce.	Ezech. xlv.
Syluer as plenty as stones.	iii. Reg. viii.
Synnes of Sodome.	Ezech. xvi.
Syre thinges that god hate th.	prover. vi.
Slaunderers shalbe destroyed.	psal. cx.
Sychem dyd rauishe Dyna.	gene. xxxviii.
Sloggy the persones.	prover. x.
Sothsayers are not to be regarded.	Leui. xix. xx.
Deut. xviii. syrach. xxxiii.	
Sodoma: howe the crye of it ascended.	gene. xvi.
Soure grapes.	Eze. xvi.
Sowe wretchednesse and reape the same.	Job. iiii.
Sowe teares and reape ioye.	psal. cxxvi.
Sowe pyllowes and bolsters.	Ezeche. xiii.
Sowe righteousnesse, and reape the frutes of wel doynge.	De. x.
Spare not the rod.	prover. xiii.
Speake saye wordes vnto vs.	Esay. xxx.
Spirite of wyledome.	Esay. xi.
Starre of Jacob.	Rume xxiii.
Stolen water.	prover. ix.
Stony and fleshely hartes.	Eze. xi. xxxvi.
Stoppe not thy eares from the poore.	prover. xxi.
Straungers maye not be troubled.	Exo. xxi.
Straungers are to be made of.	Leui. xix.
	Straungers

The table.

Strangers offer incense before the Lorde.

Num. xvi.

Stone, corner stone.

Esa. xxviii.

Strange raiment.

Sopho. i.

Subtiltie of the serpent.

Gene. iii.

Surethippe is hurtful. Prouer. xi. xvii. Sirach.

viii. xxi.

Sweringe.

Sirach. xxiii.

T

Tabernacle by day was couered with a clowde
and by night with fire.

Num. ix.

Tables two written with the synger of God.

Exod. xxxi.

Thamar and hir two twinnes.

Gene. xxxviii.

The time and yerres that the Israelites dwelt in
Egypte.

Exod. xii.

The tyme of deckinge & beautifying the women.

Ether. ii.

The ende of lowlines.

Psa. xxii.

There is none that doeth good.

Psal. xliii.

The dead knowe nothinge.

Preach. ix.

Thre thinges that are allowed.

Sirach. xxv

Thre thinges belonge to an asse, and thre to a
seruaunte.

Sirach. xxxiii

Thre thinges that are abhorred.

Sirach. xxv.

Thre greuous thinges.

Sirach. xxvi.

There is no truth.

Dee. iiii.

They that putte their trust in god shall not be o-
uercome

Macha. ii.

The thinges that god doeth hate.

Zacha. viii.

Thought of man.

Sirach. xxvii.

Thirty silver pence.

Zacha. xi.

Thubal.

Gene. iiii.

Thuball Cain.

Gene. iiii.

Tithes. Levi. xxviii. ii. of Eldas. xii. Tobi. i.

Sirach. vii. xrv.

Tithes are the priestes enheritance.

Num. xviii.

D. i.

Tobi.

The Table.

Tobias exercised him selfe in the woꝝketh of me- rye. Tob.i.	
Tobias was tempted with blyndnesse. Tob.ii.	
To the soꝝ to the. Leui.xxiii.	
Towre of Babilone. Gene.xi.	
Tre of lyfe. Gene.ii.	
Tre space that can not be restored, shalbe the pye- res. Rume.iii.	
Trouble is necessary. Psal.cix.	
Truste nother in bowe noꝝ swearde, but in God, Psalme.xliiii.	
Trust in god and not in pꝛinces. psal.cxbiii.cxbi.	
Truste in no lyngge woꝝdes. Iere.vii.	
Truthe wyl not be hard. Amos.v.	
Truthe, of all thynges is most strongest. iii.of El- dias.iiii.	
Truthe is fled away. iiii.of Eldias.xliii.	
Thynges impossible. iiii.of Eldias.iiii.v.	
Tunicle with his oꝝnamentes. Exo.xxviii.	
Turne not thy face from the poore. Tob.iiii.	
Two parolous thynges. Hyac.xxvi.	
U.w.	
Waple of the temple. Exo.xxvi.	
Wetuous woman. Hyac.xxvi.	
Wineparde. Esay.v.	
Wirgine shall beare a sonne. Esay.vii.	
Wineighteous buylders. Iere.xxi.	
Wictoꝝ standeth not in the multitude. Macha.3.	
Wowe of abstinence. Rume.xvi.	
Wowe vnto god and fulfyll it. Rume.xxx. Deut. xxiii. Psalme.l.lxvi.lxxvi. Preacher.v.	
Wopre is Jacobs. Gene.xvii.	
Wsur. Exo.xxii. Leui.xv. Deute.xviii. ii.of El- dias.v. Psal.xv. Pouer.xxviii. Eze.xviii.	
Wsur, and what it is. Eze.xviii.	
Wrias answer to Dauid. ii.of the songes.x.	
Wza soꝝ touchyngs of the arche is punyshed. ii.	

The Table.

Of the Kinges. vi.

What is smitten with the leper. xl. of the Lho. 28.
 walke vpon a staffe.

walke with the vertuous.

waters & the heith & countenance of them. ge. 7.

waters of Mara were bytter.

water of strife.

well doyng hath a reward.

women deliuered howe longe they are vnclene.

Leui. xii.

women are the destruction of kinges. Psou. xlviii.

women eat their owne children. Lamen. 4. 13. 5.

wpe for the deade.

we are all vnclene.

wpe thy wordes.

wpyghtes and measures. Deute. xlv. Mich. vi.

wyched men delype not to knowe goddes wayes.

Job. xxi.

wyched mens portion.

wyched kinges.

wyne breadyd and oyle.

wyne and stronge dryncke.

worne byteth lyke a serpent.

wyne and womenne.

wyne temperately droncken.

what we oughte to do, when oure neyghbours

ore of thepe do straye.

what they be, vpon whom the deuyl hath powre.

Tobias. vi.

what is wysdome.

wysdome and the chese point therof. Psou. lvi.

wysdome engendyeth trauayle.

wysdome hyd and treasure hooded.

wohpe and whope keepers are forbodden. Deu. 22.

wyfe that is deuoyced maye marye another. Deu.

terono. xliii.

whose shall the fyre place be in the resurrection.

ii.

iii.

The Table.

iii. E. 2as. ii.	
who can withstande gods wrathe.	Job. 12.
who shall ascende into the hyll of the lord.	
Psal. xliii. E. lay. xxiii.	
Whoredome of women.	syach. xxi.
Wyshe the kynge no euell.	preach. x.
women must frely consent to mariage.	gen. xxi.
womans curse.	gene. iii.
Ungodly persons do sone banyshe away.	pl. 37. 91
woyde of god a lanterne of lyght.	psal. cxix.
woyde of god healeth all thyng.	wysd. xvi.
woyde of god shall not retorne voyde.	E. lay. lb.
woyde of god is compared to fyre.	Iere. xxi.
woyde of god is heard but not folowed.	eze. xxiii
woydes of slaunders.	prouer. xviii.
woykes shalbe rewarded.	prouer. xii.
woykers with spirites.	Leui. xii.
wrest not the law.	Deut. xvi.
wrathe of a woman.	syach. xxi.
woyme of conscience shall not dye.	E. la. lvi.

Y

Yeare of Jubelye.	Leui xxi.
Yoke of god.	Lame. iii.

Z

Zachary is stoned to death.	ii. Chro. xxi.
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The ende of the Table.

Fol. i.

The gospel of. S. Matthew.
the first Chapter.



All the generations of Abraham to David are .xiii. generations. And from David vnto the captiuitie of Babilon, are .xiii. generations. And from the captiuitie of Babilon vnto Christ, are also .xiii. generations.

The byrthe of Iesus Christe was on this wise. when his mother Mary was betrouthed to Ioseph, befoze they came to dwell together, she was founde with chylde by the holy ghoste. Then Ioseph her husbände beyng a perfecte manne, and lothe to make an ensample of her was mynded to put her awaye secretly.

whyle he thus thought, beholde the angel of the Lorde appeared vnto hym in a dreame, saying: Ioseph the sonne of David feare not to take vnto thee Mary thy wyfe. For that whiche is conceived in her, is of the holy ghost. She shall bring forth a sonne, and thou shalt call his name Iesus. For he shall saue his people from their synnes.

And Ioseph as sone as he awoke out of slepe, dyd as the aungell of the lorde had hym, and toke his wyfe vnto hym, and knewe her not, tyl she had broughte forth her firste sonne, & called his name Iesus.

The. ii. Chapter.

When Iesus was bozne at Bethleem in Iuday, in the tyme of Herode the kyng. Behold there came wyle men from the East to Ierusalem saying: where is he that is bozne kyng of Jewes? we haue sene his starre in the East, and are come to worship hym.

D. iii.

when

The Gospell

When they hadde hearde the king, they departed: and to the starre which they sawe in the East, went befoze them, tyll it came and stode ouer the place where the chyld was. When they sawe the starre, they were meruelously glad: and went in to the house, and founde the chyld with Marye his mother, & kneeled downe and worshipped him, and opened their treasures and offered vnto hym gyftes, golde, frankensence, and myrr.

The.iii. Chapter.

In those dayes John the Baptiste came, and preached in the wyldernes of Iury, sayenge: Repent, the kyngdome of heauen is at hande.

Bringyng forth therfoze the frutes belongynge to repentance. And se that ye ones thynke not to saye in youre selues, we haue Abraham to our father. For I saye vnto you, that god is able of the stones to raise vp chyldren vnto Abraham.

Euen now is the axe put vnto the roote of the tree: so that every tree whiche bringeth not forth good frute, is hewen downe and cast in to the fyre.

The.iiii. Chapter.

It is wyrtten, man shall not lyue by brade onely, but by euery word that procedeth out of the mouth of god.

Thou shalt worshippe the lord thy god, and hym onely serue.

The people which sat in darcknes sawe great lyght, and to them whiche sat in the region and shadowe of deathe, lyght is begonne to shyne.

From that tyme Iesus beganne to preache and to saye, Repent for the kyngdome of heauen is at hande.

He saide vnto Peter and Andrew folowe me, and I will make you fyshers of menne. And they
Aright

theyghte waye leste they nettes, and folowed hym.

And he went forth from thence, and sawe other two betherne, James the sonne of Zebede, and John his brother, in the shyppe with Zebede theyr father, mendynge theyr nettes, and called them. And they without taryenge leste the shyppe and their father, and folowed hym.

Blessed are the poore in spete, for theirs is the kyngdome of heauen.

The .v. Chapter.

Blessed are they that mourne, for they shal be comforted.

Blessed are they meke, for they shal inheritte the earthe.

Blessed are they, whiche hunger and thirst, for they shal be filled.

Blessed are the mercifull, for they shal obtayne mercy.

Blessed are the pure in harte, for they shal see god.

Blessed are the peacemakers, for they shal be called the chyldren of god.

Blessed are they whiche suffer persecution for righteousnes sake, for they shal be the kyngdome of heauen.

Blessed are ye whan men reupl you, and persecute you, and shall falslye saye all maner of euyl saynges againste you for my sake, Reioyce and be glad, for greate is your rewarde in heauen.

Ye are the salt of the earth: but yf the salt haue lost her saltnes, what can be salted therewith? It is thence forth good, for nothinge, but to be caste oute and to be troden vnder foote of menne.

Ye are the lyghte of the worlde. A cytie that is sette on a hyll, cannot be hydde, neither do menne lyghte

The gospel.

lyght a candell, and put it vnder a bushell, but on a candellsticke, & it lighteth al that are in the house. Let your light so shine before men, that they may see your good workes, and glorifie your father which is in heauen.

Thinke not that I am come to destroye the lawe of the Prophetes: no I am not come to destroye them, but to fulfill them. For truly I saye vnto you, yf heauen and earth peryshe, one tite or one tittle of the lawe shall not scape, till all be fulfilled.

Who so euer breaketh one of these lesse commandementes, & teacheth men so, he shall be called the lesse in the kingedome of heauen. But who so euer obserueth and teacheth, the same shall be called greate in the kingdome of heauen.

Ye haue heard howe it was saide vnto them of the olde time. Thou shalt not kill. For whoso euer killeth, shall be in daunger of iudgemente. But I saye vnto you, whoso euer is angrie with his brother shall be in daunger of iudgement. Who so euer saith vnto his brother Racha, shall be in daunger of a counsell. But who so euer saith thou fool, shall be in daunger of hell fire.

When thou offereste thy gifte at the aulter, and there remembre the that thy brother hath ought againste the: leue there thine offeringe before the aulter, and go thy waye firste, and be reconciled to thy brother, and then come and offer thy gifte.

Agre with thine aduersarie quickelye, whilles thou arte in the waye with him, leste that thine aduersarie deliuer the to the iudge, and the iudge deliuer the to the minister, and then thou be caste into prison. Verely I saye vnto the, thou shalt not come oute thence, till thou haue payed the vttermoste farthinge.

Ye haue heard howe it was saide to them of the olde time. Thou shalt not commit adhoutry. But

But I saye vnto you, that who so euer loketh on a wife, lustinge after her, hath committed aduoutrye wpth hir in his herte. wherefoze if th y righte eye offendeth, plucke him out, and caste him fro the, better it is for the that one of thy membes perishe, then that thy hole bodie shoulde be caste into hell. Also if thy right hande offendeth, cutte him of, and caste him from the. Better it is that one of thy membes perishe, then that all the body shoulde be cast into hell.

It is saide: who so euer putteth away his wife let him geue hir a testimonial also of deuozcemēt. But I saye vnto you: who so euer putteth away his wife (excepte it be for fornication) causeth hir to breake matrimonie. And who so euer marieth hir that is deuozled, breaketh wedlocke.

Againe, ye haue hearde howe it was said to the of olde time. Thou shalt not forswear thy selfe, but shalt persourme thine othe to god. But I saye vnto you, sweare not at al, neither by heauen for it is goddes seate, nor yet by the earthe, for it is his fote stole: neither by Ierusalem, for it is the citie of that great kinge, neither shalt thou sweare by thy heade, bicause thou canste not make one white heere or blacke, but your cōmunication shall be yea yea, & nay naye, for what so euer is moze the that, commeth of euill.

Ye haue heard how it is sayd: an eye for an eye: a tothe for a toth. But I saye vnto you: that ye resist not wronge. But whosoever geue the a blow on thy right cheeke, turne to him the other. And if anye man will sue the at the lawe, & take away thy cote, let him haue thy cloke also. And who soeuer will compell the to go with him a myle, go with him twaine.

Geue to him that asketh, and frome hym that woulde bozowe, turne not away.

The gospell

Ye haue hearde howe it is saide: thou shalt loue thy neighbour, and hate thine enemy. But I saye vnto you, loue your enemyes, blisse them that curse you. Do good to them that hate you. Praye for them whiche do you wrong and persecute you, that ye maye be the children of your father whiche is in heauen: for he maketh his sonne to arise on the euill and on the good, and sendeth his rayne on the iuste and vniuste. For yf ye loue them which loue you: what rewarde shall ye haue? Do not the Publicans euen so? And yf ye be frendly to your brethren onely, what singular thing, do ye do not the Publicanes like wise? ye shall therefore be perfecte euen as your father whiche is in heauen, is perfecte.

The. vi. Chapter.

Take hede to your almes, that ye geue it not in the sight of menne, to the intende that ye woulde be sene of them. Or els ye get no rewarde of your father whiche is in heauen. whensoever therfore thou geuest thine almes, thou shalt not make a trompet to be blowen before thee, as the Hypocrites do in the synagoges and in the stretes for to be prayled of men. Verely I saye vnto you, they haue their rewarde. But when thou doest thine almes, let not thy left hande knowe what thy right hande doeth, that thine almes maye be secret: and thy father whiche seeth in secrets, shall rewarde thee openly.

when thou prayest, thou shalt not be as the Hypocrites are. For they loue to stande and praye in the synagoges and in the corners of the stretes, because they wolde be sene of men. Verely I saye vnto you, they haue theyr rewarde. But when thou prayest, enter into thy chambze, and shutte thy dooze to thee, and praye to thy father whiche is in secrets, and thy father whiche seeth

in secreete, shall rewarde thee openly. And when ye praye, babble not muche as the Heathen doe, for they thinke that they shalbe heard, for their much bablinges sake. Be ye not lyket them therfoze, for you father knoweth whereof you haue neede, be soze ye are of hym.

when ye falle be not sadde as the Yporrites are. For the disfigure they faces, that they might be sene of men how they falle. Merely I saye vnto you, they haue they reward. But thou, when thou fallest, annoyntethine heade, and washe thy face: that it appere not vnto men howe that thou fallest. But vnto thy father whiche is in secreete, and thy father whiche seeth in secreete, shall rewarde thee openly.

He that ye gather you not treasure vpon the earth, where ruste and mothes corrupte, & where theues bzeake throughe and steale. But gather ye treasure together in heauen, where neither rust nor mothes corrupte, & where theues neither bzeake vp nor steale. For where soeuer youre treasure is, there wyll youre hartes be also.

No man can serue two maysters. For either he shall hate the one, and loue the other, or elles he shall lene to the one, and despise the other: ye cannot serue God and Mammon.

I saye vnto you, be not carefull for your lyfe, what ye shall eate, or what ye shall drinke, nor yet for your body, what ye shall put on. Is not the life moze woorth than meate, and the body moze of value then raymente? Beholde the fowles of the ayre: for they sowe not neither reape, nor yet carrie into the barnes: and yet your heauenlye father feedeth them: Are ye not muche better then they?

which of you (though he take thought therfoze) coulde put one cubite vnto his stature? And why care

The gospell

care ye the for rayment? Considre thesilpes of the
fielde howe they growe, they labour not neither
spinne. And yet for all that I saye vnto you, that
euen Salomon in all his royaltie was not arayde
ipke vnto one of these. wherfoze yf god so clothe
the grasse, which to daye in the fielde, and to mo-
rowe shalbe cast into the forname, shall he not
muche moze do thesame vnto you, O ye of lytle
faith? Therfoze take no thought saying: what shal
we eate or what shall we drynke, or werewith
shall we be clothed: After all these thynges seke
the gentyles. For your heauenly father knoweth
that ye haue nede of all these thynges. But ra-
ther seke ye fyrste the Kyngdome of heauen and
the righteousnesse thereof, and all these thynges
shalbe ministred vnto you. Care not then for to-
morrow, but let the morowe care for it selfe: for the
daye present hath ever ynough of his own trouble.

The. vii. Chapter.

Iudge not, that ye be not iudged, for as ye
iudge so shall ye be iudged. And with what
measure ye meate, with the same shall it be measu-
red to you agayne.

why seest thou a moote in thy brothers eye,
and perceauest not the beame that is in thine own
eye? Or why sayest thou to thy brother: suffer me
to plucke oute the moote out of thyne eye, and
be holde a beame is in thyne owne eye. Ypocrite,
first cast out þe beame out of thyne own eye, and
then shalt thou see clearly to pluck out the mote
out of thy brothers eye.

Seue not that whiche is holy to dogges, nei-
ther cast ye your pearles befoze swyne lesse they
treade them vnder theyr fete, and the other turne
agayne and all to rent you.

Are and it shall be geuen you. Seke and ye
shal fynde. Knoch and it shalbe opened vnto you.

For

For whosoever axeth receaueth, & he that sekerth, findeth, & to hym that knocketh it shal be opened.

whatsoever ye wolde that men shoulde do to you, euen so do to them.

Enter in at the strayte gate: for wyde is the gate, and brode is the waye that leadeth to destruction: and many there be whiche go in therat. But strayte is the waye whiche leadeth vnto lyfe and fewe there be that fynde it.

Beware of false prophetes, whiche come to you in shepes clothynge, but inwardly they be rauenyng wolues. Ye shall knowe them by theyr frutes.

Euery tree that byngeth not forth the good fruite, shalbe hewen downe, and cast into the fyre.

Not all they that saye vnto me, Master, Master, shall enter into the kyngdome of heauē, but he that dothe my fathers wyll whiche is in heauen.

The. vii. Chapter.

Syr, I am not worthy þ thou shouldest come vnder my rooffe, but speake the worde onely and my seruaunt shalbe healed.

Merely I saye vnto you: I haue not founde so great fayth, no, not in Israell.

Master, I will folowe the whither soener thou goest. And Iesus sayde vnto hym: the foxes haue holes, and the byrdes of þ ayre haue nestes, but the sonne of the man hath not whereon to rest his head.

Another that was of his disciples sayde vnto hym: master suffer me first to go and burye my father. But Iesus sayde vnto hym: folowe me and let the dead burye theyr deade.

And beholde the deuilles cryed out sayenge: O Iesu the sonne of God what haue we to do w theer? Art thou come hither to tormente vs befoze the tyme become? And there was a good waye of from

The gospel

from them a great heard of swyne sedyng. Then the devils besought him sayinge: yf thou caste vs oute, suffer vs to go oure waye into the hearde of swyne. And he sayde vnto them: go your wates.

The. ix. Chapter.

And when Iesus sawe the saythe of them, he sayde to the sicke of the pailie: sonne, be of good chere, thy synnes be forgeuen thee.

why eateth youre mayster with Publicanes and sinners? when Iesus hearde that, he sayde vnto them: The houle nede not the phisicion, but they that are sycke. So and learne what that meaneth: I haue pleasure in mercy, and not in offring. For I am not come to call the righteous, but the synners to repentance.

No man pieceth an olde garment with a piece of newe clothe: for then taketh he awaye the piece agayne from the garment, and the rente is made greater. Neither do men put newe wyne in olde vessels, for then the vessels bzeake, and the wyne runneth out, and the vessels perithe. But they poyze newe wyne into newe vessels, and so are both saved together.

Then sayde he to his disciples: the haruest is greate, but the labourers are fewe. wherfore praye the Lorde of the haruest, to sende for the labourers into his haruest.

The. x. Chapter.

And he called his. xii. disciples vnto hym, and gaue them power ouer vncleane spirites, to cast them out, and to heale all maner of sicknesses and all maner diseases.

These. xii. dyd Iesus send, and commaunded them, saying: Go not into the wayes that leade to Gentiles, and into the cities of the Samaritanes enter ye not but go rather to the losse shepe of the house of Israll. Go and preache saying: that the kyngdome

kingdome of heauen is at hande. Heale the sicke,
cleane the Lepers, rayse the dead, cast out the deu-
ils. Freelye ye haue receyued, freelye geue agayne.
Possesse not golde nor syluer, nor brasse in youre
girdels, nor yet scrip towards your iourneys, nei-
ther two coates, neither shoes, nor yet a staffe. For
the workeman is worthy to haue his meate.

Into whatsoener citie or towne ye shal come,
enquyre who is worthy in it, and there abyde tyl
ye go thence. And when ye come in a house, salute
thelame, and yf the housebe worthy, youre peace
shall come vpon it: but if it be not worthy, youre
peace shall retorne to you agayne. And who soe-
uer shall not receiue you, nor will heare your pre-
ching, when ye departe out of that house or that
citie, make of the duste of your feete. Truly I
saye vnto you, it shalbe easier for the lande of Zo-
dome and Gomorrah in the daye of iudgement, the
for that citie.

Beholde I sende you forth as shepe among
wolues. Be ye therfore wyle as serpenter, and in-
nocent as doves. Beware of menne, for they shal
deliuer you vp to the counsels, and shal scourge
you in theyr Synagoges. And ye shal be brought
to the head rulers and hynges for my sake, in
witness to them and to the Gentiles. But when
they deliuer you vp, take no thoughte howe or
what ye shal speake, for it shalbe geuen you euen
in the same houre, what ye shal saye. For it is not
ye that speake, but the spirite of youre father
whiche speaketh in you.

The brother shal betraye the brother to death,
and the father the sonne. And the children shal
arise agaynst theyr fathers and mothers, and
shal put them to death: and ye shal be hated of al
men for my name: but he that endureth to the ende
shalbe saved.

when

The gospel.

When they persecute you in one Citie, flee into another.

The disciple is not above his master, nor yet the seruante above his Lorde. It is enough for the disciple to be as his master is, & that the seruante be as his Lorde is, if they haue called the Lorde of the house Beelzebub: howe much more shall they call them of the householde so?

There is nothinge so close that shall not be opened, and nothing so hydde, that shall not be known.

And feare ye not them which kyl the bodye, and be not able to kyl the soule: But rather feare hym which is able to destroy both soule and body into hell.

Whosoever shall knowelege me before men, hym wil I knowelege also before my father which is in heauen. But whosoever shall denye me before menne, hym will I also denye before my father whiche is in heauen.

Thinke not, that I am come to sende peace in to the earthe: I am not come to sende peace, but a swerde. For I am come to set a man at variaunce againste his father, and the doughter agaynst her mother, and the doughter in lawe against her mother in lawe: And a mannes foes shall be they of his owne householde.

He that loueth his father, or mother more then me, is not mete for me. And he that loueth his soane, or doughter more then me, is not mete for me: And he that taketh not his crosse and foloweth me, is not mete for me. He that syndereth his lyfe, shall lose it: and he that loseth his lyfe for my sake, shall finde it.

He that receaueth you, recepueth me: and he that recepueth me, recepueth hym that sent me, he that recepueth a prophet in the name of a prophete,

phete shall receaue a prophetes rewarde: and he that receaueth a righteous man in the name of a righteous man, shall receaue the rewarde of a righteous man. And whosoener shall geue vnto one of these lytles ones to dryncke a cuppe of colde water onely in the name of a discipule: I tell you of a trueth, he shall not lose his rewarde.

The. xi. Chapter.

They that weare softe clothing, are in kinges houses.

Werelye I saye vnto you, amonge the chyldez of womenne arose there not a greater then John the Baptiste. Notwithstandinge he that is lesse in the kingdome of heauen, is greater then he.

From the tyme of John Baptiste hitherto, the kyngdome of heauen suffreth violence, and they that go to it with violence, pluck it vnto them.

John came neither eatynge nor drynkyngs, and they saye he hath the deuyll. The sonne of manne came eatynge and drynkyng, and they saye beholde a glutton and dryncker of wyne, and a frende vnto publicanes and synners.

And thou Capernaum, whiche arte lyfte vp vnto heauen, shalt be brought downe to hell.

I praise the o father tozde of heauen and earth, because thou hast hpd these thinges from the wise and prudent, and haste opened them vnto babes, euen so father, for so it pleased the.

No man knoweth the sonne but the father neyther knoweth any man the father, saue the sonne, and he to whome the sonne wyll open him.

Come to me all ye that laboure and are laden, and I wyll ease you. Take my yoke on you and lerne of me, for I am meke and lowly in herre: and ye shall fynde rest vnto your soules. For my yoke is easie: and my burden is lyghte.

The Gospell
The. xii. Chapter.

I Require mercye and not sacrifice.

They asked him sayenge: Is it lawfull to heale vpon the saboth dayes? because they might accuse him. And he said vnto them: whiche of you wolde it be, yf he had a hypppe fallen into a pytte on the saboth dayes, that wolde not take him and lyft him out? And howe moch is a man better then a shepe? wherfoze it is lesfull to do good deede on the saboth dayes.

Euery kyngdome deuided within it selfe, shall be brought to nought. Neyther shall any cytie or household deuided against it selfe, continu, he that is not with me, is againste me. And he that gadde-
teth not with me, scattereth abroad.

Wherfoze I saye vnto you, all maner of synne and blasphemy shalbe forgeuen vnto men: but the blasphemy of the sprete, shall not be forgyuen vnto menne. And whosoever speaketh againste the holy ghost, it shall not be forgeuen him, noz nether in this worlde, nether in the worlde to come.

Ether make the tree good and his frute good also: or els make the tree euyl, and his frute euyl. For the tree is knowen by his frute.

A generation of vipers, howe can ye saye well, when ye poure selues are euyl. For of the abundance of the hart, the mouth speaketh. A good man oute of the good treasurie of his harte, bringeth forth good thinges: And an euyl man, oute of his euyl treasurie, bringeth forth euyl thinges. But I saye vnto you, that of euery ydell worde that menne shall haue spoken: they shall geue a rountes at the day of iudgement. For by thy wordes thou shalt be iustified, & by thy wordes thou shalt be condemned.

As Jonas was thye dayes and thye nightes in the whales bellye, so shall the sonne of manne be thye
dayes

dayes and thre nightes in the hart of the earth.

One saide vnto him: beholde thy mother and thy brethren stande without, desirynge to speake with the: he answered and saide to him that told him. who is my mother? or who are my brethren. and he stretched forth his hande ouer his disciples and sayde: beholde my mother and my brethren. for whosoever dothe my fathers wll whiche is in heauen, the same is my brother, sister, and mother.

The. xlii. Chapter.

And the disciples came and sayd to him. why speakest thou to theym in parables? He answered and saide vnto them: it is geuen vnto you to knowe the secretes of the kingdome of heauen, but to them it is not geuen. for whosoever hath to him shalbe geuen, and he shal haue abundance but whosoever hath not, from him shal be taken awaye even that he hath.

This peoples hartes are waxed grosse, and their eares well dull of hearynge, and their eyes haue they closed leaste they shulde see with their eyes, and heare with eares, & shulde vnderstande with their hartes, and shoulde tourne, that I myghte heale them. But blessed are youre eyes, for they see, and youre eares, for they heare. Verely I saye vnto you, that many prophetes and persaict men haue desired to see those thinges whiche yee see, and haue not sene them, & to here those thinges which yee heare, and haue not hearde them.

The sonne of manne shal sende forth his angels and they shal gather out of his kyngdom all thinges that offende, and theym whiche do iniquitie, and shal caste theym into a furnes of fyre,

The gospell
there shalbe waylyng and knalshyng of teth. Then
shal thy luste men shyne a bryght as the sonne in
the kyngdome of their father.

Whence cometh all this wysdome and power vn-
to him? Is not this the carpenters sonne, is not is
mother called Marye and his brethren be called
James and Joseph and Symon, and Judas: and
are not his sisters all here with vs: whence hath he
all these thinges.

A prophete is not without honoure, saue in his
owne countre, and amonge his owne kynne.

The. xiii. Chapter.

And when his disciples sawe hym walkynge
on the see, they were troubled, sayenge: it is
some spyte, and cryed out for feare. And streyght
waye Iesus spake vnto them sayenge: Be of good
cheare, it is I, be not afayed.

The. xv. Chapter.

He that curseth father or mother, shall suffer
death.

This people draweth nye to me with theyr
mouthes, and honoureth me with their lippes,
howbeit, their hartes are farre frome me: but in
vaine they worship me teaching doctrines, whiche
are nothinge but mens preceptes.

That whiche goeth into the mouth, defileth
not the man: but that whiche cometh out of the
mouth defileth the man.

All plantes whiche my heauenlye father hath
not planted, shalbe plucked vp by the rotes.

Yf the blynde leede the blynde, bothe shall fall
in to the dyche.

Out of the herte come euill thoughtes, murder
breakyng of wedlocke, whooredome, theeste, false
witness berynge, blasphemye. These are the thing-
es whiche defyle a manne. But to eat with vn-
washed handes, defileth not a man.

Then

Then came to him his disciples, and besoughte hym sayenge: sende her awaye, for she foloweth vs crying. He answered and sayde: I am not sent but vnto the loost shepe of the house of Israel.

It is not good to take the chyldrens bread, and to cast it to whelpes. She answered and sayde: true the lord, neuerthelesse the whelpes eate of the crummes, whiche fall from their masters table.

The. xvi. Chapter.

AEuen yelape, we shall haue saye wedder, and that because the saye is reed: and in the mornynge yelape, to daye shalbe soule wedder, and that because the saye is cloudy and reed.

When Iesus came into the coastes of the cytie whiche is called Cesarea Philippi, he asked his disciples sayeng: whō do men saye that I the sonne of man am? They sayde: some saye thou art Iohn Baptyst, some Helias, some Jeremias, or one of the prophetes. He saide vnto thām: but whom saye ye that I am? Simon Peter answered & said: Thou art Christ the sonne of the liuing god. And Iesus answered and sayde to him: Happy arte thou Simon the sonne of Ionas, for fleche and blood hath not opened vnto the that, but my father whych is in heauen. And I saye also vnto the, that thou art Peter: and vpon this rocke, I wyll blyde my congregation And the gates of hell shall not preuaile against it. And I wyll geue vnto the, the keyes of the kingdome of heauen, and whatsoeuer thou byndeſt vpon erth, shalbe bounde in heauen, and whatsoeuer thou looseſt on earth, shalbe loosed in heauen.

But Peter toke him a side, and began to rebuke him sayeng: After sauer thy selfe, this shall not come to the. Then tourned he aboure and sayde vnto Peter: come after me Satan, thou offendeſt me because thou sauourest not godly thinges, but

The gospell

worldly thinges.

Yf any man wyll folowe me, lette him forsake hym selfe, and take vp his crosse and folowe me, For whosoever wyll saue his lyfe, shall loose it. And whosoever shall loose his lyfe for my sake, shall fynde it. what shall it pzooffyt a manne though he shulde wyne all the whole worlde, yf he loose his owne soule? Or els what shall a man geue to redeme his soule agayne with all? For the sonne of man shall come in the glozy of his father with his angels, and then shall he rewarde euerye man as he shal dyngge to his dedes. The.xvii. Chapter.

And beholde ther came a voyce oute of that cloude sayenge: this is my deare sonne, in whom I delyte, here him.

I saye verely vnto you, yf ye hadde faithe as a grayne of mustarde seed, ye shulde saye vnto this mountaine, remoue hence to yonder place and he shulde remoue, neither shulde anye thinge be impossible for you to do. Howe be it this kinde goeth not out, but by prayer and fastyng.

what thynkest thou Simon, of whome do the kynges of the earth, take tribute of poll mony of their chyldzen of of straungers, Peter sayd vnto hym of straungers. Then said Iesus vnto hym agayne: then are the chyldzen fre.

Neuerthelesse, lest we shuld offend them, go to the sea, and cast in thine angle, and take the fysh that fyist cometh vp, and when thou hast opened his mouth, thou shalt fynde a pce of twentye pence, that take, and paye for me and the.

The.xviii. Chapter.

The disciples came vnto Iesus sayeng: who is the greatest in the kyngdome of heauen? Iesus called a chylde vnto him, and set him in the myddes of them, and sayde: Where ye I saye vnto you, excepte ye tounne, and become as chyldzen, ye cannot

cannot enter into the kingdome of heauen. whoso-
euer therfoze humbleth him selfe as this chyld,
the same is the greatest in the kyngdome of hea-
uen. And whosoever receaueth suche a chyld in
my name, receaueth me. But whosoever offende
one of these lytel ones whiche beleue in me, it were
better for him that a millstone were hanged about
his necke, and that he were drowned in the depth
of the sea.

wo be vnto the worlde because of offences.
Howebeit, it cannot be ouoyded but that offen-
ces shalbe geuen. Neuerthelesse wo be to the man
by whome the offence commeth. wherfoze yf the
hande, or thy fote offende the, cut him of and cast
hym from the. It is better for the to enter in to
lyfe halt or maymed, rather then thou shuldest ha-
uynge two handes or two feete, be cast into euerla-
styng fyre. And if also thine eye offendethe, plucke
him oute and cast him from the. It is better for
the to enter into lyfe with one eye, then hauynge
two eyes to be cast in hell fyre.

Se that ye despise not one of these litel ones. For
I say vnto you y in heauen their angels alwayes
beholde the face of my father whiche is in heuen.

The sonne of man is come to saue that, which is
lost. Yf thy brother trespace against the, go and tel
hym his faute betwene hym and the alone, yf he
heare the, thou hast wonne thy brother, but yf he
heare thy not, then take yet with the one or two,
that in the mouthe of two or thre wytnesses all
thinges maye be stablyshed. Yf he here not them,
tell it vnto the congregation, yf he heare not the
congregation, take him as an heathen man and as
a publican. Verely I saye vnto you, what soeuer
ye binde on earth, shalbe bounde in heauen: And
whatsoeuer ye loose on earthe, shalbe loosd in
heauen.

The gospell

Againe I saye vnto you, that if two of you shall agree in earthe vpon any maner thyng, whatsoeuer they shall desire, it shall be geuen them of my father whiche is in heauen. For where two or thre are gathered together in my name, there am I in the middes of them.

Maister howe ofte shall I forgive my brother if he synne againste me, seuen tymes? Iesus sayde vnto him: I saye not vnto thee seuen tymes, but seuentym times.

Whyll I seruaunt, I forgave the all that dette because thou prayest me: was it not mete also that thou shouldest haue had compassion on thy fellow, euen as I had compassion on thee? And bys lord was wrothe, and deliuered hym to the saylers till he shoulde paye all that was due to hym. So lye, wise shall my heavenly father do vnto you, except ye forgive with your hartes, eache one to his brother theyr trespasses.

The. xix. Chapter.

IS it lawfull for a man to put away his wife for all maner of causes? He answered and saide vnto them: haue ye not redde, howe that he whiche made man and woman and sayde for this thinge, shall a man leaue father and mother, and cleue vnto his wyfe, and they twayne shall be one fleche. wherfore nowe are they not twayne, but one fleche. Let no man therfore put a sunder that whiche god hath coupled together. Then sayde they to him: why did Moyses commaunde to geue a testimoniall of diuorcement, & to put her away? he said vnto them: Moyses because of the hardnes of youre hartes, suffered you to put awaye youre wyfes: but from the begynnyng it was not so. I saye therfore vnto you, whosoever putteth awaye his wyfe (excepte it be for fornication) & marieth another breaketh wedlocke, & whosoever marieth her

her whiche is diuorced, dothe commit aduoutrie.
Then sayde his disciples to hym, yf the matter be
so betwene manne and wifethen it is not good to
marry.

There are chaste, whiche were so bozne, oute
of theyr mothers belly. And there are chaste whiche
be made of men. And there are chaste whiche haue
made themselues chaste for the kyngdome of hea-
uens sake. He that can take it, let him take it.

Suffer the chyliden, and forbyd them not to
come to me, for of such is the kyngdō of heauen.

Why callest thou me good? there is none good
but one, and that is god.

If thou wylt enter into lyfe, kepe the com-
maundementes.

Yf thou wylt be perfect, go and sell that thou
hast, and geue it to the poore, and thou shalt haue
treasure in heauen, and come and folowe me.

Verely I saye vnto you, it is hard for a ryche
man to entre into the kyngdome of heauen. And
moreouer I saye vnto you, it is easyer for a camel
to go thzough the eye of a nedle, then for a ryche
man to entier into the kyngdome of god.

Then sayde Peter to hym. Beholde we haue
forsaken all and folowe the: what shall we haue?
Jesus sayde vnto them: verely I saye to you, whē
the sonne of man shall sit in the seate of his mai-
estie, ye whiche folow me in the seconde generacion
shall syt also vpon. xii. seates, and iudge the. xii.
tribes of Israell. And whosoeuer forsaketh hou-
ses, or brethren, or sykers, other father or mother,
or wyfe or chyliden, or landes for my names sake
thesame shall receyue an hund red folde, and shall
inherite euerlastyng lyfe.

The. xx. Chapter.

The laste shall be first, and the firste shall be last,
for many are called, and fewe be chosen.

The gospel

To sit on my right hande, and on my left hand is not myne to geue, but to them for whome it is prepared of my father.

Ye knowe that the Lordes of the Gentiles haue dominatiō ouer the. And they that are great exercise power ouer them. It shall not be so amonge you, but whosoener wyl be greates among you, let hym be your minister, and whoso euer wyl be cheefe, let hym be your seruaunt, eue as the sonne of mā came not to be ministered vnto, but to minister, and to geue his lyfe for the redēcion of many.

The .xvi. Chapter.

AND Iesus wente into the temple of God, and cast out all them that sould and bought in the temple, and ouerthrewe the tables of the moneye chaungers, and the seates of them that sould doves, and sayde to them: It is written, my house shalbe called the house of prayer. But ye haue made it a denne of theues.

Howe sone is the figge tree withered awaye? Iesus sayde vnto them: Verely I saye vnto you, yf ye shall haue fayth and shall not doubt, ye shall not onely do that which I haue done to þe figge tree, but also yf ye shall saye vnto this mountayn, take thy selfe awaye and caste thy selfe into the sea, it shalbe done. And whatsoeuer ye shall axe in prayer (yf ye beleue) ye shall receaue it.

The .xvii. Chapter.

THEN the kynge came in, to viset the gesses: and spied there a man whiche had not on a weddyng garmente, and sayde vnto hym, frende, howe fortunēd it that thou cameste in hither and hast not on a weddyng garment. And he was euen speachelesse. Then sayde the kynge to his ministers: take and bynde hym hande and foote, and caste hym into vtter darkenesse, there shalbe wepyngs

wepyng and gnathynge of teethe, for manye are called and fewe are chosen.

Maister, we knowe that thou arte true, and teachest the waye of god truly, neither carest thou for any man, for thou considrest not mennes estate.

Geue to Cesar that whiche is Cessars: and geue to god that, whiche is goddes.

Moses had, yf a man dye hauing no children, that the brother mary his wyfe, and reple vp seed vnto his brother.

In the resurrection they neither mary nor are maryed, but are as the aungels of heauen.

God is not the god of the deade, but of the lyuynge.

Maister whiche is the chiefe commaundement in the lawe? Iesus sayde to hym: loue the Lorde thy god with all thine hearte, with all thynne soule, and with all thy mynde. This is the firste and the chiefe commaundemente. And there is another lyke vnto this. Loue thine neighbour as thy selfe. In these two commaundementes hange all the lawe and the prophetes.

The. xliii. Chapter.

The Scribes and the Pharisees sit in Moses seate. All therfore whatsoeuer they byd you obserue, that obserue and do, but after theyr wyorkes do not, for they saye and doo not. Ye and they bynde heauie burthens and greuous to be bozne, and leye on mennes shoulders: but they themselues will not heaue at them with one of their fingers. All their wyorkes they dooe for to be sene of menne. They set abroad the phylacteries, and make large borders on theyr garmente, and loue to sytte vppermoste at feaste, and to haue chiefe seates in the Synagoges, and gretinges in the markettes, and to be called of menne Rabbi. But ye shall not suffre your selues
to

The gospel.

to be called Rabbi. For one is your master, that is to wit Christ, and al ye are brethren. And cal no man your father vpon the earth. For there is but one your father, and he is in heauen. Be not called masters, for there is but one your master, and he is Christ. He that is greatest among you, shalbe your seruauant. But whosoever exalteth hymselfe shalbe brought lowe. And he that humbleth himselfe, shalbe exalted.

Whosoever sweareth by the aulter, sweareth by it, and by all that thereon is. And who soeuer sweareth by the temple, sweareth by it, and by him that dwelleth therein. And he that sweareth by heauen, sweareth by the seate of god, and by him that sitteth thereon.

woe be to you Scribes and Phariseis, Ypocrites whiche tithe Hynte, Anyle, and Commine, and leaue the weyghtier matters of the lawe vndone, iudgement, mercy, and faythe. These ought you so haue done, and not to haue leste the other vndone. Ye blynde guydes whiche strayne oute a gnat, and swalowe a Cammyll.

Jerusalem, Jerusalem whiche kyllest the Prophetes and stonest them whiche are sente to thee; Howe often wolde I haue gathered thy chyldren together, as the henne gathereth her chickens vnder her wynges, but ye wolde not.

The .xxiiii. Chapter.

BEcause iniquitie shall haue the vpper hand, the loue of many shall abate. But he that endureth to the ende, the same shalbe safe.

As the lychtynng cometh out of the East, and shyneth into the west, so shall the comynge of the sonne of man be.

where soeuer a deade carcas is, euen thither wyll the Eagles reioyce.

Immediatly after the tribulacions of those
dayes,

dayes, shall the sunne be darkened, and the Moone shall not geue her lyght, and the starres shall fall from heauen, and the powers of heauē shall moue. And then shall appere the signe of the sonne of mā in heauen, and then shall all the kynneddes of the Earthe mourne, and they shall see the sonne of mā come in the cloudes of heauen with power and great glozie. And he shall send his angels with the greate voyce of a trompe, and they shall gather together his chosen from the foure wyndes, and fro the one ende of the worlde to the other.

Heauen and earth shall perishe, but my woordes shall abyde. But of that daye and houre knoweth noman, no not the aungels of heauen, but my father onely.

wake therefore, because ye knowe not what houre youre mayster wyl come.

Be ye also readye, for in the houre ye thynke he wolde not, wyl the sonne of manne come.

The. xlv. Chapter.

Watche for ye knowe neither the daye nor yet the houre when the sonne of man shall come.

Unto every manne that hathe shalbe geuen, and he shal haue abundaunce, and from hym that hath not, shalbe taken awaye, euen that he hathe.

When the sonne of man cometh in his glozy and all the holy aungels with him, then shall he syt vpon the seate of his glozy, and befoze hym shalbe gathered all nacions, and he shall separate them one from another, as a shephearder deueth the shepe from the goates. And he shall sette the shepe on his righte hande, and the geates on the yfste. Then shall the kyng saye to them on his right hande. Come ye blessed chyl dren of my father: inherite ye þe kyngdome prepared for you fro the beginning of the worlde. For I was an hon. gred,

The gospel.

gred and ye gaue me meate. .xc. Then shall the righteous answers hym, sayinge : Master when sawe we thee an hongred, and feede thee? .xc. And the kyng shall answere and saye vnto them, verely I saye vnto you : in as muche as ye haue done it vnto one of the least of these my brethren, ye haue done it to me. Then shall the kyng saye vnto them that shalbe on the lefte hande : Departe from me ye cursed, into euerlastyng fyre, whiche is prepared for the deuill and his angels . For I was an hongred, and ye gaue me no meate. .xc. Then shall they saye also, mayster when sawe we thee an hongred. .xc. Then shall he aunswere them and saye. Verely I say vnto you , in as muche as ye did it not to one of the least of these, ye did it not to me. And these shall go into euerlasting payne, and the righteous into lyfe eternall.

The .xxvi. Chapter.

What neded this waister this oyntment might haue bene well sold, and geuen to the pooze when Iesus vnderstode þe, he sayd vnto the: why trouble you the woman? she hath wrought a good worke vpon. For ye shall haue pooze folke alwayes with you: but me shall ye not haue alwayes. And in that she casted this oyntment on my body, she did it to burie me withall. Verely I saye vnto you, whersoever this gospel shall be preached throughoute all the worlde, there shall also this that she hath done, be tolde for a memoriall of her.

As they did eat: Iesus toke bread and gaue thanks, brake it and gaue it to the disciples and sayde: Take, eate, this is my bodye . And he toke the cup, and thanked, and gaue it them, sayinge: Drinke of it every one. For this is my bloud of the newe testament that shalbe shedde for manye, for the remission of synnes,

And

And he came vnto the disciples, and founde them a slepe, and sayde to Peter: what coulde ye not watche with me one houre: watche and praye, that ye fall not into temptacion. The spirite is wyllyng, but the fleche is weake.

Put vp thy swearde into his sheathe, for all that laye hande on the swearde, shall perishe with the swearde.

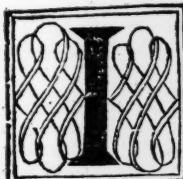
The. xlvii. Chapter.

And beholde the vayne of the temple didde rent in twayne from the toppe to the bottoome, and the earthe did quake, and the stones did rente, and graues did open, and the bodye of many saynctes whiche slepte, arose and came oute of the graues after his resurrection, and came into the holy citie, and appered vnto many.

And Iesus came and spake vnto them sayinge: al power is geue vnto me in heauen and in earth. Go therfore and teache all nacions, baptising the in the name of the father, and the sonne, and the holy ghost, teachinge them to obserue all thynges whatsoeuer I commaunded you. And lo I am with you alwaye, euen vntill the ende of the worlde.

The ende of the gospel of S.
Mathewe.

The Gospell of S. Marke the.i. Chapter.



Sende my messenger before
thy face, whiche shall prepare
thy waye before the. The
voice of a cryer in the wilder-
nes: prepare ye the waye of
THE LORD, make his pathes
straighthe.

John dyd Baptise in the
wildernes, and preache the
baptyme of repentaunce, for the remission of
synnes.

John was clothed with Camilles heare, and
with a gyrdell of a skyn about his loynes, and he
dyd eate Locustes, and wyld honye, and preached
saying: a stronger then I cometh after me, whose
shoe latchet I am not worthy to stope down and
ynlose. I haue baptised you with water: but he
shall baptise you with the holy ghoste.

And it came to passe in those dayes that Je-
sus came from Nazareth, a citie of Galile: and was
baptised of John in Iordane. And as sone as he
was come out of the water, John sawe heauen o-
pen, and the holpe ghost descendynge vpon hym,
lyke a dovre.

And here came a voyce from heauen. Thou
arte my dcare sonne in whome I delyte.

After John was taken, Iesus came into Ga-
lile, preacing the gospel of the kyngdome of god,
and sayinge the time is come, and the kyngdome of
God is ahande, repente and beleue the gospel.

As he walked by the sea of Galile, he sawe
Symon and Andrew his brother casting nettes
in: o the sea, for they were fishers. And Iesus sayd
vnto

vnto them, folowe me, and I wyll make you fy-
mers of menne. And straight waye they forsoke
there nettes, and folowed him.

And when he had gone a lytle further thence, he
sawe James the sonne of Zebede and John his
brother, euen as they were in the shippe mending
their nettes, and anon he called them. And they
lefte their father Zebede in the shippe with his
hyred seruantes, and went their waye after him.

He taught them as one that hadde powre, with
him, and not as the Scribes.

And there was in their synagoge a man vexed
with an vnclenespyte, that cried saynge: Let be,
what haue we to do with the Iesus of Nazareth?
Art thou come to destroy vs? I knowe the what
thou arte euen that holy of god.

And he caste out many deuyles, and suffred not
the deuyles to speake, because they knewe him.

He thou saye nothing to any man: but get the
hence, and shewe thy selfe to the pzeiste, and offer
for thy clensynge, those thynges whiche Moyses
commaunded, for a testimoniall vnto them.

The.ii. Chapter.

Who can forgeue synnes but onely god?

And as Iesus passed by, he sawe Leui the
sonne of Alphay sit at the receite of custome, and
saide vnto him: folowe me. And he arose and fo-
lowed him.

The whole haue no nede of the phylition but
the sicke. I cam not to caule the rightewyse, but
the synners to repentance.

No man loweth a pece of newe clothe vnto an
old garment, for then taketh he away a new pecce
from the olde, and so is the rent worse. In lyke-
wise, no mā poureth newe wine into olde vessels,
for yf he do, the newe wine breaketh the vessels,
and the wyne runneth oute, and the vessels are

marred,

marred,

The gospel
marred, but newe wyne must be powzed into new
bekels.

The Saboth was made for man, and not man
for the Saboth.

The.iii. Chapter.

And when the iudeane spytes sawe hym, they
fell downe befoze him, and cryed sayeng : thou art
the sonne of god. And he straightly charged them
that they shulde not vffet him.

Howe can **Satan** dyne out **Satan** : for yf a
realme be deuided against it selfe, that realme can
not endure. Or yf a house be deuided againste it
selfe, that house cannot contynue. So yf **Satan**
make insurrection againste hym selfe and be deu-
ided, he can not continue, but is at an ende.

Merelye I saye vnto you, all synnes shalbe for-
giuen vnto mens chyldren, and blasphemy where
with they blaspheme. But he that blasphemeth
the holy ghost, shall neuer haue forgiveness, but is
in daunger of eternall damnation, because they
saide, he had an iudeane spyte.

Beholde thy mother and thy brethren seke for
the without. And he answered them sayeng : who
is my mother, & my brethren : And he looked round
about on his disciples, whyche sate in compasse
aboute hym and sayde : beholde my mother and
my brethren. For whosoever doeth the wyl of
god, he is my brother, my sister, and mother.

The.iiii. Chapter.

Apon it is geuen to knowe the mystery of
the kingdom of god. But vnto the that are
without, shall all thynges be done in similitudes,
that when they se, they shall see, and not discerne,
and when they heare, they shall heare, and not vnder-
stande, leaile at any tyme they shoulde tourne,
and their synnes shulde be forgiven them.

There

There is nothing so pzeuie, that shall not be opened, neyther soo secrette, but that it shall come abroad.

with what measure ye mete, with the same shall it be measured vnto you againe.

Vnto him that hath, shall it be geuen: and from him that hath not, shall be taken awaye euen that he hath.

what felowe is this, for bothe wynde and see obey him.

The. v. Chapter.

When he had spyed Iesus a farre of, he ran & worshipped him & cried with a lowde voice and saide: what haue I to do with the Iesus the sonne of the moste hyest god? I require the in the name of god that thou torment me not.

All the deuilles besought him sayenge: sende vnto the herde of swyne, that we maye enter into them. And anone Iesus gaue them leue.

The. vi. Chapter.

Is not this that carpenter Maryes son the brother of James and Ioses, and of Judas Simon: and are not his sisters here with vs, and they were offended by hym.

And Iesus saide vnto them: A prophete is not dispised but in his owne countre, and amonge his owne kinne, and among them that are of the same household.

And he called the twelue and beganne to sende them two and two, and gaue them power ouer vnclene spytes. And commaunded them, that they shoulde take nothyng vnto theyr iourneys saue a rodde onelye, neyther scrippe neyther bread neyther money in their pourses, but shoulde be shod with sandales. And that they shoulde not put on two cootes. And he sayde vnto them.

The gospel

whereſoeuer ye enter into an houſe, there abyde
tyll ye departe thence: And whoſoeuer ſhall not
receaue you, nor heare you, whā ye depart thence
ſhake of the duſte that is vnder youre feete, for a
witnes vnto them. I ſay verely vnto you, it ſhall
be eaſier for Zodom and Gomoꝝ at the day of iud-
gement, then for that cytie: And they went oute
and preached, that they ſhoulde repent: and they
caſte out many deuyls. And they annointed many
that were ſicke with oyle and healed them.

It is not lawfull for the, to haue thy brothers
wyfe.

when they ſawe him walkynge vpon the ſee,
they ſuppoſed it hadde bene a ſpyte, and cried out
for they all ſawe him, and were aſtrayed.

The. vii. Chapter.

The Phariles & all the Jewes, excepte they
waſhe their handes ofte, eate not, obſeruing
the traditions of the elders. And when they come
frome the markette excepte they waſhe, they eate
not.

This people honoureth me with their lippes,
but theiꝝ herte is farre frome me. In vaine they
worſhippe me, teachyng doctrines whiche are no-
thinge but the commaundementes of men. For ye
laye the commaundementes of God aſarte, and
obſerue the traditions of menne, as the waſchyng
of cruſes and of cupes, and many other ſuche like
thynges ye do.

whoſoeuer curſeth father or mother, lette him
dye for it.

There is nothing withoute a manne that can
deſyle hym when it entreteth into hym: but thoſe
thynges whiche prede out of him, are theſe which
deſyle the man.

It is not mete to take the chyldrens bꝛeade & to
caſt

cast it vnto whelppes. He answered and sayde vnto him: euen so master, neuerthelesse, the whelppes also eate vnder the table of the chyldrens crowmes.

They brought vnto him one that was deffe, and stambled in his speche, and prayde him to put his hande vpon him, and he toke him a syde from the people, and put his fyngers in his eares and dyd spyt and touched his tounge, and looked vp to heauen and sychted and saide vnto him: Ephraïm, that is to saye be opened. And straght waye his eare were opened, and the stringe of his tounge was loosed, and he spake plaine.

The. viii. Chapter.

And he caught the blynde by the hande and ledde him out of the towne, and sput in his eyes, and put his handes vpon hym and axed hym whether he sawe ought: and he looked vp and saide, I se the menne, for I se them walke as they were trees.

Whom do men saye that I am? And they answered: some saye thou arte John Baptiste, some saye Elias, & some one of the prophetes. And he sayde vnto them: But whom saye ye that I am? Peter answered and sayde vnto hym. Thou arte verye Christe.

Peter toke him a syde, and began to chyde hym. Then he tourned about, & looked on his disciples, and rebuked Peter sayeng: Go after me Satan for thou sauerest not the thynges of god, but the thynges of men.

Whosoever wyll folowe me, lette him forsake hym selfe, and take vp his crosse and folowe me. For whosoever wyll saue his lyfe, shall lose it. But whosoever shall lose hys lyfe for my sake, and the gospels, the same shall saue it. What shall

The gospell

profet a manne yf he shoulde wyne all the whole worlde and losse his owne soule: or els what shall a manne geue to redeme his soule againe? whoso euer therfoze shalbe ashamed of me and of my wordes, amonge these aduouterours and synfull generation, of him shall the sonne of man be ashamed when he cometh in the glozpe of his father with the holy angels.

The .ix. Chapter.

Hoyce came out of the cloude sayeng: This is my deare sonne, here him.

All thinges are possible to him that beleueth.

Lorde I beleue, helpe myne vnbelefe.

And when he was come in to the house, his disciples axed him secretly, why coulde not we call him out? And he saide vnto them: this kynde can by no nother meanes come forth, but by prayer and fasting.

By the waye they reasoned amonge themselves, who shoulde be the chiefe. And he sat downe and called the twelue vnto him, and saide to them: Yf any man desire to be fyrst, the same shalbe last of all, and seruaunt vnto all. And he toke a chyld and set him in the middes of them, and toke him in his armes, and sayde vnto them: whosoever receaueth any suche a chyld in my name, receaueth me: and whosoever receaueth me, receaueth not me but him that sent me.

whosoever is not against you, is on your parte. And whosoever shall gyue you a cuppe of water to drynke for my names sake, because ye belonge to Christe, verely I saye vnto you, he shall not lose his rewarde.

whosoever shall offende one of these lytel ones, that beleue in me, it were better for hym, that a myllstone were hanged aboute his necke, and that he were cast in to the see. wherfoze yf thy hande offende

offende the, cut him of. It is better to enter into
lyfe maymed, then haupnge two handes, go into
hell, into a fyre that neuer shalbe quenched, where
the woyme dieth not, and the fyre neuer goth out.
A yewyse yf thy foote offende the, cut him of, for
it is better &c. Euen so yf thyne eye offends the,
pluck him out, for it is better &c.

The .x. Chapter.

The Pharises came and axed hym a question
whether it was lausfull for a manne, to put
away his wyfe, to proue hym. And he answered
and sayde vnto them: whad dyd Moles byd you
do? And they saide. Moles suffered to wyte a testi-
moniall of deuozement, and to put her awaye.
And Iesus answered & sayd vnto them: For the
hardnes of youre hartes he wrote this pcepte
vnto you. But at the fyrste creation, God made
them man and woman. And for this thing sake, shal
man leue his father & mother & byde by his wyfe,
and they twayne shal be one fleche. So then are
they nowenot twayne but one fleche. Therfore
what God hath cuppled, lette no manne separe.
And in the house his disciples axed him againe of
that mater. And he saide vnto them: whosoever
putteth awaye his wife and marieth another, bren-
neth wedlocke to herwarde, and yf a woman for-
sake her husbände and be maryed to another she
committeth aduoutry.

Suffer the chylzen to come vnto me, and for-
byd them not. For of suche is the kyngdome of
god. Verely I saye vnto you, whosoever shal not
receaue the kyngdome of god as a chylde, he shal
not enter there in. And he toke them by in his ar-
mes, and put his handes vpon them, and blessed
them.

The Gospell

**There is no manne good but one, which is
God.**

**Go and sell all that thou hast, and geue to the
pooze, and thou shalt haue treasure in heauen,
and come and folowe me, and take vpp the
croffe.**

**what an harde thyng is it for them that
haue ryches, to entre into the kyngedome of
GOD.**

**Chyldren howe hard is it for them that trust
in ryches to enter into the kyngdome of heauen.
It is easier for a camell to go thowowe the eye of
a nedle, then for a ryche manne to enter into the
kyngdome of god.**

**Merely I saye vnto you, there is noman that
forsaketh house, or bryethen, or sisters, or father
or mother, or wyfe, other chyliden, or landes for
my sake and the gospels, which shall not receyue
and hondred foldenowe in this lyfe, houses and
bryethen, and sisters, and mothers, and chyliden,
and landes with persecutions: and in the world to
come, eternall lyfe,**

**To sitte on my righte hande, and on my left
hande, is not myne to geue, but to them for whom
it is prepared.**

**Ye know that they which seme to beare rule
among the Gentiles, raygne as lordes ouer them
and they that be great among them, exercise au-
thoritie ouer them. So shal it not be among you,
but whosoever of you wyll be great among you,
shalbe your minister. And whosoever wyll be mai-
ster shalbe seruaunt vnto all. For euen the sonne
of man came not to be ministred vnto, but to mi-
nister, and to geue his life for the redemption of
many.**

The .xi. Chapter.

End

And Iesus went into the temple, and began to caste out the sellers and buyers, in the temple, and ouerthrewe the tables of the money changers, and the stooles of them that sold doves, and wolde not suffer that any manne caried a vessel through the temple. And he taught, saying vnto them is it not witten: my house shalbe called the house of prayer vnto all nations; but ye haue made it a den of theues.

Merely I saye vnto you, that whosoener shall saye vnto this mountayne, take awaye thy selfe, and caste thy selfe into the sea, and shall not waue in his harte, but shall belcue those thynges which he sayeth shall come to passe: what soeuer he sayth shall be done to him. Therfoze I saye vnto you, what soeuer ye desire when ye praye, beleue that ye shall haue it, and it shalbe done vnto you.

when ye stand and praye for geue, yf ye haue any thinge agaynst any manne, that youre father also whiche is in heauen, maye for geue you youre trespasses.

The. xii. Chapter.

Myster we knowe that thou arte true, and carest for no man, for thou conspydest not the degree of men, but teachest the waye of GOD truly.

Geue to Cesar that whiche belongeth to Cesar, and to god that, whiche pertayneth to god.

Moses wrote, yf a mans brother dye, and leue his wyfe behinde hym, and leueno childzen, that then his brother shulde take his wife, and replew seed vnto his brother.

when men shall ryle agayne from death, they neyther mary, no; are maryed, but are as the angels whiche are in heauen.

God is not the god of the dead, but the god of the lyuyng.

Thou

The gospell

Thou shalt loue the **LORDE** thy God with all thy hearte, and with all thy soule, and with all thy mynde, and with all thy strength, this is the firste commaundement. And the seconde is like to this. Thou shalt loue thy neyghboure as thy selfe. There is none other commaundement greater then these.

Beware of the Scribes, whiche loue to go in longe clothinge, and loue salutations in the market places, and the chiefe seates in the synagoges, and to sit in the vppermoste tounes, and seales, and deuoure widdowes houses, and that vnder a colour of longe praying. These shall receyue greater damnacion.

Werelye I saye vnto you, that this pooze wyddowe, hath caste moze in, then all they whiche haue caste into the treasure, for they all dyd caste in of their superfluitie: but she of her pouertie did cast in all that she had, euen all her liuing.

The. xiii. Chapter.

They shall brynge you vp to the counsels and into the synagoges, and ye shall be beaten, ye and shall be brought before rulers and synagoges for my sake for a testimoniall vnto them. But when they leade you and presente you, take no thoughte afoze hande what ye shall saye, neither ymagin nothinge. But whatsoeuer is gyuen you, at the same tyme, that speake. For it shall not be ye that shall speake, but the holys Ghoste.

Whosoener shall endure vnto the ende the same shall be safe.

Yf any man saye vnto you, lo, here is Christe, lo, he is there, beleue not, for false Christes shall ryse, and false prophetes, and shall shewe myzacles and wonders, to deceyue yf it were possible, euen the electe. But take ye hede, beholde I haue shewed

remedy on all thynges before.

Then shall they see the sonne of manne comynge in the c'oudes with greate power and glorye. And then shall he sende his aungeles, and shall gather together, his electe from the foure wyndes, and from the one ende of the worlde to the other.

Heauen and earth shall passe, but my wordes shall not passe.

But of that daye and the houre, knoweth no man: no not the angels whiche are in heauen, neither the sonne himselfe, saue the father onely.

Take heede for ye knowe not when the tyme is:

watche therfore, for ye knowe not when the mayster of the house wyl come: whether at euen or at mydnyghte, whether at the cocke crowng, or in the dawninge, leaue if he come sodenlye, he shoulde fynde you slepyng. And that I say, vnto you, I saye vnto all men, watche.

The. xliii. Chapter.

When he was in Bethania, in the house of Symon the Leper, euen as he sat at meat, there came a womanne hauynge an alabaster boxe, of oymtments called Narde, that was pure and costlye; and she brake the boxe, and powred it on his head. And there were some that were not content in them selues, and sayd, what neded this waste of oymtments: for it myght haue been solde for more then thre hundred pence, and been geuen to the poore. And they grudged agaynst her. And Iesus sayde, lette her be in rest, why trouble ye her, she hath done a good worke on me. For ye shall haue poore with you alwayes, and when soeuer ye wyl ye may doe them good.

The gospell

but me ye shall not haue alwayes. She hath done that she coude, she came afoze hand to anoynt my body to his burying warde. Hereye I saye vnto you, wheresoeuer this gospell shall be preached throughout the whole worlde, this also that she hath done, shall be rehearsed in remembraunce of her.

The sonne of man goeth as it is written of hym, but woe be to that man, by whom the sonne of man is betrayed, good were it for hym, if that man had neuer bene bozne.

And as they ate, Iesus toke breade, blessed and brake it, and gaue to them and sayd: take, eate this is my body. And he toke the cuppe, gaue thanks, and gaue it to them, and they all dranke of it, and he sayde vnto them. This is my bloude of the newe testamente, whiche is shed for many.

Symon slepeste thou? couldeste not thou watche with me one houre? watche ye and praye lesse ye entre into temptation the spirite is ready, but the fleshe is weake.

The .xv. Chapter.

And the vayle of the temple did rent in two pieces from the toppes to the bottome.

The .xvi. Chapter.

Oye into all the worlde, and preach the glad tidings to all creatures, he that beleueth and is baptised, shall be saued, but he that beleueth not shall be damned. All these thynges shall folowe them that beleue: In my name they shall caste out deuils, and shall speake with newe tongues, and shall kyll serpentes, and yf they drinke any deadly thinge, it shall not hurte them. They shall laye their handes on the sicke, and they shall recover.

The

The gospel of S. Luke the. i. Chapter.



Here was in the dayes of Herode the kyng of Iury a certayne prieste named Zacharie, is, of the course of Abia.

And his wyfe was of the daughters of Aaron, and her name was Elizabeth.

Bothe were perfecte befoze GOD, and walked in all the lawes and ordinaunces of the LORD, that no man could fynde faulte with them.

And the angell sayde vnto hym: feare not, Zacharye, for thy prayer is heard: And thy wyfe Elizabeth shall beare a sonne, and thou shalt call his name John, and thou shalt haue ioye and gladnesse, and many shall reioyce at his byrthe. For he shall be greate in the sight of the LORD, and shall neither drynke wyne nor strong drynke. And he shall be filled with the holpe ghost, euen in his mothers wombe, and manye of the chyldren of Israel shall he turne to the LORD GOD. And he shall go befoze hym in the spirite and power of Elyas, to turne the heartes of the fathers to the chyldren, and the vnbelievers to the wysedome of the iuste menne, to make the people ready for the Lorde.

After those dayes his wyfe Elizabeth conceived, and had her selfe fyue monethes, sayinge: This wyse hath God dealete with me in the dayes whan he looked on me, to take from me the rebuke that I suffered among men.

And the Angell sayde vnto her, feare not
Maris

The Gospell

Wait for thou hast founde grace with god.
Loe, thou shalt conceaue in thy wombe, and shalt
beare a sonne, and shalt call his name Iesus.
He shall be great, and shall be called the sonne
of the hyghest, and the **LORDE** God shall geue
vnto hym the seate of his father Dauid, and he
shall raygne ouer the house of Iacob for euer, and
of his kyngdome shall be none ende.

The holy Ghost shall come vnto the, and the
power of the hyghest, shall ouershadowe thee,
therfore also, the holy thyng whiche shall be borne,
shall be called the sonne of god.

And loe, as soon as the voyce of thy salutation
founde in myne eares, the babe sprang in my bel-
lye for ioye.

His mercy is on them that feare hym, thowow out
all generacions.

He putteth downe the myghtye from theyr
seates, and exalteth them of lowe degree.

And thou childe shalt be called the prophete
of the hyghest. For thou shalt go before the face
of the Lorde, to prepare his wayes. And to geue
knowledge vnto his people for the remission of
synnes.

The. ii. Chapter.

Had it fortun'd while they were there, her
tyme was come, that she shoulde be deliue-
red. And she brought forth her first begotten
sonne, and wrapped hym in swadlinge cloathes, &
layde hym in a maunger, because there was no
roume for them within the ynnies.

Beholde I bring you tydings of great ioye,
that shall come to all the people, for vnto you is
borne this daye in the cite of Dauid, a sauoure
whiche is Christe the Lorde. And take this for a
signe ye shall fynde the chylde, swadled, and layed
in a maunger.

And when the eighte daye was come, that the chylde shoulde be circumcised, his name was called Iesus, whiche was named of the aungell, befoze he was conceived in the wombe.

And an aunswere was geuen hym of the holy ghoste, that he shoulde not le death, befoze he had sene the Lorde Christe.

Beholde, this childe shal be the fall, and resurrection of many in Israel, and a signe whiche shal be spoken agaynst. And moze ouer the sword shal pearce thy soule that the thoughtes of many hartes maye be opened.

And Anna hadde bene a wedowe aboute. iiii. score and. iiii. yeares, whiche went neuer out of the temple, but serued god with fastynge and prayer night and daye.

And it fortuned after thzee dayes that they foude hym in the temple, sittinge in the middes of the Doctoures, both hearing them and polynge them.

He wente with them, and came to Nazareth and was obedient to them.

The. iii. Chapter.

The woode of God came vnto John the sonne of Zacharias in the wildernesse. And he came in to all coastes aboute Iordane, preachinge the baptisme of penance, for the remission of synnes, as it is wrytten in the booke of the saynges of Esaias the prophete, whiche sayeth. The voyce of a cryer in wildernesse, prepare the waye of the Lorde, make his pathes straghte: E. uery valleye shal be fylled, and euery mountayne and hill shal be brought lowe, and croked thynges shal be made streight, and the rough wayes shal be made smothe and all fleshe shall se the sauoure of God.

O generacions of vipers, who hath taught you

The gospel

to flye from the wrath to come. Bynng forthe the due frutes of penaunce, & begynne not to saye in your selues, we haue Abahā to our father. For I saye vnto you, god is able of these stoness to raise vp childzen vnto Abraham. Nowe also is the axe layed vnto the roote of the trees, so that euerye tree whiche byngeth not forth good frute, shalbe hewen downe and caste into the fyre.

He that hath the two cootes, lette him parte with hym that hath none, and he that hath meate lette hym do lykewise.

Doo violence to no manne, nether trouble any man wrongfully, but be cōtent with your wages.

I baptise you with water, but a stronger then I cometh after me, whose shue lachet I am not worthy to vnloose, he wyl baptise you with the holy ghost, and with fyre, whiche hath his fame in his hande, and wyl pouрге his flooze, and wyl gader his coyne into his barn, but the chaffe wyl he bourne with fyre that neuer shalbe quenched.

The. iiii. Chapter

It is written, manne shall not lyue by breade onely, but of euery worde of god.

It is wyrtten, Thou shalt honour the lord thy god, and him onely serue.

The spyte of the lord vpon me, because he hath annoynted me, to preache the gospel to the poore he hath sent me, and to heale the broken hartes, to preache deliuerance to the captiue, and sight to the bynde, and frely to set at liberte them that are bynded, & to preache the acceptable yere of the lord.

No prophete is accepted in his owne countre.

And in the synagoge ther was a manne whiche had a spyte of an vnclene deuyll and cryed with a lowde voyce sayenge: Lette me alone, what haste thou to do with vs, thou Iesus of Nazareth Art thou

thou come to destroy vs: I knowe the what thou art, euen the holy of god.

And deuyls also came oute of manye of them tryeng and sayeng: Thou art Christ the sonne of God. And he rebuked them and suffred them not to speake, for they knewe that he was Christ.

The. v. Chapter.

HE sayde vnto Peter, launche oute in to the depe, and lette synne your nettes to make a draught. And Simon answered, and saide to him: Master, we haue laboured al night, and haue take nothing, neuerthelatter at thy worde I will lose for the the nette. And when they had so done, they inclosed a greate multitude of fyshes, and theyr net brake, but they made signes to theyr felowes whiche were in the other synne, that they shoulde come and helpe them. And they came, and fyllyd bothe the synnes that they sonke agayne. whan Symon Peter sawe that, he fell downe at Iesus knees sayeng: Lorde go from me, for I am a synfull man. For he was vtterly alloned, and all that were with him, at the draught of fysh which they toke, and so was also James and John the sonnes of Zebede, whiche were parteners with Simon. And Iesus saide vnto Simon: feare not, frome henceforth thou shalt catche menne. And they brought the synnes to lande, and forsoke all, and folowed him.

He warried the leper that he shoulde go and shewe him selfe to the p[re]ste, and offer for his cleansing accordinge as Moyses commaundement was, for a witnes vnto them.

when he sawe theyr saythe, he sayde vnto hym: man, thy synnes are forgiven the.

who can forgive synnes but god onely?

He went forth & sawe a publicane named Leui,

B. i.

synnyng

The gospel

fortynge at the receypte of custome, and saide vnto him: folowe me, and he lefte all, rose vp, and folowed him.

They that are whole nede not of the physicion, but they that are sicke. I am not to call the righteous, but sinners to repentaunce.

No man putteth a pece of a newe garment into an olde vesture, for yf he do, then breaketh he the newe, & the pece that was taken out of the newe, agreeth not with the olde. Also, no man powzeth newe wyne into olde vessels, for yf he do, the new wine breaketh the vessels, & runneth out it selfe, and the vessels perishe. But newe wyne muste be powred into newe vessels, and bothe are preserved. Also, no man ydryncketh olde wyne, straight wape can awaye with newe, for he saith, the olde is pleasaunter.

The. vi. Chapter.

Whether is it lafull on the sabothe dayes to do good, or to do euill: & to saue ones life, or for to destroye it? And he beheld the all in copasse, and said vnto the man: Stretch forth thy hande and he dyd so, and his hande was relozed, & made as whole as the other.

And it fortuneth in those dayes that he went out into a mountayne for to praye, and continued all nyght in prayer to god.

Blessed be ye poore, for yours is the kyngdome of god. Blessed are ye that hunger nowe, for ye shalbe satysfied. Blessed are ye that wepe nowe, for ye shal laughe. Blessed are ye when men hate you, and thurst you oute of theyr compayne, and rayle, and abhorre your name as an euill thyng, for the son of mannes sake: Reioyse ye then, and be glad, for behold, your rewarde is great in heauen.

wo be to you that are riche, for you haue therin your consolation. wo be to you that are ful, for ye shal hunger. wo be to you that nowe laugh for ye

shal

Shal waste & wepe. wo be to you whē al men praise
you, for so did their fathers to þe false prophetes.

Loue your enemyes, do good to them that hate
you. Blesse them that curse you. And pray for the,
whiche wrongfully trouble you. And vnto hym
that smyteth the on the one cheke, offer also the
other. And hym that taketh awaye thy gowne, for-
byd not to take thy cote also. Geue to every man
that axeth of the. And of hym þe taketh awaye thy
goodes, axe the not againe. And as ye wolde that
men shulde do to you, so do you to them likewise.

Yf ye loue them whiche loue you, what thanke
are ye worthy of? For the very synners loue their
louers. And yf you do for the whyche do for you,
what thanke are you worthy of? for the very syn-
ners doo euen the same. Yf ye lende to them of
whome ye hope to receaue, what thanke shal ye
haue? For the very synners lende to synners to
receaue as muche againe. wherfore, loue ye your
enemyes do good and lende, loking for nothyng
again, and youre rewarde shal be greate, and ye
shal be the children of the hiest, for he is kynde vnto
the vnkynde and to the euill.

Be ye therfore mercifull, as your father is mee-
rifull. Judge not, and ye shal not be iudged. Con-
demne not, & ye shal not be condemned. For geue,
& ye shal be forgiven. Geue & it shal be geuen vnto
you, good measure pressed downe, shakē together
& running ouer shal men geue into your bosomes.
for with what measure ye mete, with the same
shal menne mete to you againe.

Canne the blynde leade the blynde? do they
not bothe then fall into the dyche? The disciple
ys not aboue his master. Euerie manne shal be
perfecte euen as his master is. why seekest thou a
mote in thy brothers eye, and considerest not
the beame that is in thyne owne eye? Eether

The gospel

howe canke thou saye to thy brother : Brother lette me pull out the moore that is in thine eye, when thou perceauest not the beame that is in thine owne eye? Ypocrite cast out the beame out of thine owne eye fyrste, and then shalt thou see perfectly to pull out the moote oute of thy brothers eye.

It is not a good tree that byngeth forth euyl frute : neyter is that an euyl tree that byngeth forth the good frute. For euerye tree is knowen by his frute, Neither of thornes gader menne figges, nor of bushes gader menne grapes. A good manne oute of the good treasure of his herte, byngeth forth that whiche is good. And an euyl man oute of the euyl treasure of his herte, byngeth forth that whiche is euyl. For of the aboundaunce of the hert, his mouth speaketh.

why call you me Master Master, and do not as I byd you: whosoener cometh to me, and heareth my saymges, and doth the same, I wyll geue you to whome he is lyke. He is lyke a manne whiche bylte an housse, and dyggyd depe, and layde the foundation on a rocke : When the waters arose the flud bet vpon the house, and coulde not moue it, for it was grounde vpon a rocke. But he that heareth & doth not, is lyke a man that without foundation bylt an housse vpon the earth, against which the fludde dyd beate, and it fell by and by, and the fall of the house was greate.

The .vii. Chapter

Iorde trouble not thy selfe, for I am not worthy that thou shouldest entre vnder my rofe, wherfoze I thought not my selfe worthy to come vnto thee : But saye the worde and my seruant shall be hole.

I saye vnto you I haue not founde so great sayth, no, not in Israel.

Beholde,

Beholde, they whiche are gorgeously apparelled, and lyue delycatelly, are in kynges courtes.

But what went ye forth to se a prophete? ye shal saye to you, and moze then a prophete. This is he of whome it is wzitten. Beholde I sende my messenger before thy face, to prepare thy way before the. For I saye vnto you, a greater prophete then John among womens chyldzen is there none. Neuerthelesse, one that is lesse in the kyngdome of god, is greater then he.

John Baptist came neither eatyng bread, nor drynkyng wyne, and ye saye, he hath the deuyl. The sonne of man is come and eateth and drinketh and ye saye, beholde a man which is a glotten, and a drinker of wyne, a frende of Publicanes and synners.

Symon, seekest thou this woman? I entred in to thy house, and thou gauest me no water to my feete, but she hath washed my feete with teares, and wyped them with the heares of her heade. Thou gauest me no kysse: but she sence the tyme I came in, hath not ceased to kysse my feet. Wyne heade with oyle thou diddest not annoynt, but she hath anointed my feete with oylment wherfore I saye vnto thee, many synnes are forgiven her, for she loued muche. To whome lesse is forgiven the same doth lesse loue.

The. viii. Chapter.

Unto you it is geuen to knowe the secretes of the kyngdome of God: but to other in similitudes, that when they se, they shoulde not se, and when they heare they shoulde not vnderstande.

No man lyghteth a candell and couereth it vnder a vessel, neither putteth it vnder the table but setteth it on a candellstick, that they that enter in, maye se the light. Nothyng is in secreete, that

The gospel

shall not come abroade. Neither any thing hydde,
that shall not be knowen and come to light.

whosoever hath, to him shall be geuen, and who-
soever hath not, from him shall be taken, euen that
same, which he supposed that he hath.

My mother and my brethren are these, whiche
heare the worde of god, and do it.

what felowe is this? for he commaundeth both
the wyndes and water, and they obey him?

when he sawe Iesus, he cryed & fell downe be-
fore him, & with a loude voice saide: what haue I
to do wth the Iesus the sonne of the god most high?

And there was there by an heerde of many
swyne, fedynge on an hyll, and they besought him
that he wolde suffre them to enter into them, and
he suffered them.

The .ix. Chapter.

And he saide to them: Take nothinge to swe-
ker you by the waye, neither staffe, nor scripe,
neither bzeade, neyther money, neither haue two
coates. And whatsoeuer house ye enter into, there
abide, and thence departe. And whosoever wyl
not receaue you, when ye go out of the cyte, shake
of the very dust from your feete, for a testimonye
against them.

who saye ye that I am? Peter answered and
saide: thou arte the Christ of god.

And he saide to them all, yf any man wyl come
after me, let him denye him selfe, and take by his
crosse daily & folowe me. whosoever wyl saue his
lyfe shall lose it. But whosoever doeth lose his
lyfe for my sake, the same shall saue it. For what
auantageth it a man to wyne the whole worlde, if
he loose him selfe, or runne in damage of him selfe?
For whosoever is ashamed of me, & of my saynge,
of him shall the sonne of man be ashamed when he
commeth in his owne gloire, and in the gloire of his

his father, and of his holy angels.

And beholde, two menne talked with him, and they were Moses & Elias, which appered gloriously, and spake of his deparryng, which he shoulde ende at Jerusalem.

Then ther arose diputation amonge htem who shoulde be greatest. When Iesus perceaued the thoughtes of their hartes, he tooke a chylde, and set him harde by him, and saide vnto them. who soeuer receaueh this chylde in my name, receaueh me, and whosoever receaueh me, receaueh hym that sent me. For he that is leaste amonge you all, the same shalbe greate.

Herthat is not against vs, is with vs.

The sonne of man is not come to destroye mennes lyues, but to saue them.

Foxes haue holes, and byrdes of the ayre haue nestes, but the sonne of manne hath not where on to lay his heade.

Let the deade bury theyr deade.

No man that putteth his hande to the plowe & lokeeth backe, is apte to the kyngdome of god.

He sayde vnto them, the haruest is greate, but the labozers are fewe, Pray therfoze the lord of the haruest, to sende forth labourers into his haruest. Go your wayes, beholde, I sende you forth as lambes amonge wolues. Beare no wallet neyther scrippe, nor shues, and salute no man by the waye. Into what soeuer house ye enter, fyrst saye: Peace be to this house. And yf the sonne of peace be there, your peace shall reste vpon him, yf not it shall turne to you againe. And in the same house tarye yll eating & drinckynge suche as they haue. For the labourer is worthy of his reward. Go not from house to house, and into whatsoeuer cytye entre, yf they receaue you, eat suche thynges as are set before you, and heale the siche

that

The Gospell

that are there, and say vnto them, the kyndome of god is come nye vnto you. But into whatsoeuer citie ye shall entre, yf they receyue you not, go your wayes out into the streetes of the same and saye: euen the very duste, whiche cleaueth on vs of your citie, we wypp of agaynst you.

He that heareth you, heareth me, and he that despyleth you despyleth me, and he that despyleth me, despyleth hym that sent me.

Reioyle not that the spirites are vnder your power, but reioyle because your names are written in heauen.

I confesse vnto the father, Lorde of heauen and earth, that thou hast hyd these thynges from the wyse, and hast opened them to the babes.

No man knoweth who the sonne is, but the father, neither who the father is, saue the sonne, and he to whome the sonne wyl shewe hym.

Happy are the eyes, whiche se that ye se, for I tell you, that many prophetes and kinges haue despyred to se those thynges whiche ye se, and haue not sene them, and to heare those thynges, whiche ye heare, and haue not hearde them.

Martha, Martha, thou carest, and arte troubled about many thynges: Verely one is nedefull. Mary hath chosyn her that good parte, whiche shal not be taken awaye from her.

The xi. Chapter.

I Saye vnto you, are, and it shalbe geuen vnto you: Seke and ye shall fynde. Knocke and it shalbe opened vnto you. For euery one yf axeth, receyue, and he that sekerh fynderh; and to him that knocketh, shal it be opened, if yf sone shall are bread of any of you yf is a father, wyl he geue him a stone? or yf he are fythe, wyl he for a fythe geue him a Serpente? Or yf he are an egge, wyl he offer hym a Scorpion? Yf ye then whiche
are

are euill, can geue good giftes vnto your chyldre howe muche moze shall the father of heauen geue an holy spirite to them that desyre it of hym.

Euery kyngdome deuided with in it selfe, shall be desolate, and one house shall fall vpon another. So if Satan be deuided with in hymself how shall his kyngdome endure.

He that is not with me, is agaynst me, and he that gathereth not with me, scattereth.

Happy is the wombe that bare thee, and the pappes whiche gaue thee sucke. But he sayde, ye happy are they that heare the woꝛde of God, and kepe it.

No man lighteth a candell, and putteth it in an yuey place, neither vnder a bushell: but on a candellsticke, that they that come in, may see the light.

Geue almes of that ye haue, and beholde all is cleane to you.

Wo be to you Phariseis, for ye tithe the mint and Rewe, and all maner herbes, and passe ouer iudgement and the loue of God. These oughte you to haue done, and yet not leste the other vndone.

Wo be to you Pharisees, for ye loue the vpper moste seates in the Synagoges, and gretinges in the markettes.

Wo be to you lawyers, for ye lade men with burthenes greuous to be borne, and ye pour selues touche not the packes with one of your fyngers.

Wo bee to you lawyers, for ye haue taken away the keye of knowledg, ye entred not in your selues, and them that came in ye forbad.

The. xii. Chapter.

There is nothyng couered, that shall not be vncouered, neyher hyd, that shall not be knowne.

The gospel

Be not a frayd of them that kyll the bodye,
and after that haue no more that they can do. But
I wyl shewe you, whome ye shall feare . Feare
hym whiche after he hath kylled , hath power to
caste into hell. Ye, I saye vnto you hym feare.

whosoever confesserh me befoze men , euen
hym shall the sonne of man confesse also befoze the
aungels of God. And he that denpeth me befoze
men shall be denyed befoze the aungels of god. And
whosoever speaketh a woꝛde agaynst the sonne of
man, it shall be for geuen hym. But vnto him that
blasphemeth the holye gholste, it shall not be for
geuen.

when they brynge you vnto the Synagoges
and vnto the rulers and officers, take no thought
how oꝛ what thing ye shall aunswere , oꝛ what ye
shall speake: For the holye gholste shall teache you
in the same houre, what ye ought to saye.

Take no thought for your lyfe, what ye shall
eate, neyther for your bodye, what ye shall put on:
The lyfe is more the meate, and the body is more
then rayment.

And are not what ye shall eat, oꝛ what ye shall
drynke, neither clyme ye vp to hye . For all suche
thynges the Heathen people of the worlde seke
for . Your father knoweth that ye haue nede of
suche thynges, wherefoze seke you after the kyng-
dome of god, and all these thynges shall be mini-
sted vnto you.

Sell that ye haue and geue almes. And make
you bagges whiche wxe not olde , and treasure
that fayleth not in heauen , where no thefe com-
meth, neither mothe corrupteth: For where your
treasure is, there wyl your heartes be also.

Happy are those seruantes, whiche the lord
when he cometh, shall fynde wakinge, verelye I
saye vnto you, he will girde himselfe aboute , and
make

make them sit downe to meate, and walke by, and minister vnto them.

Yf the good man of the house knewe what houre the these wyl come, he wolde surely watche, and not suffer his house to be broken vp. Be ye prepared therfore for the sonne of man wyl come at an houre, when ye thinke not.

The seruauant that knewe his maysters wyl and prepared not hymselfe, neither dyd accordyng to his will, shalbe beaten with many stripes. But he that knewe not and yet did committe thynges worthy of stripes, shalbe beaten with few stripes, for vnto whome muche is geuen, of him shalbe muche required. And to whome men muche commit, the more of him will they are.

Suppose ye that I am come to sende peace on earth? I tell you naye, but rather debate.

I tell thee, thou departest not thence, tyll thou haue made good the vttermoste myte.

The. xiii. Chapter.

Excepte ye repent, ye shall all lyche wyse perishe.

There are sixe dayes in whiche men ought to worke, in them come and be healed, and not on the Saboth daye. Then answered hym the Lorde, and sayde, Ypocrite, dothe not eche of you, on the Sabbothe daye, loule his oxe or his asse from the stall, and leade him to the water? and oughte not this doughter of Abraham, whome Satan hath bounde lo. xviij. yeaues, be louled from this bonde on the Sabbothe daye?

And he sayde vnto them, Strive with your selues to enter in at the strait gate, for many I laye vnto you wyl seeke to enter in, and shall not be able.

Beholde they are laste, which shalbe first, and they

The gospel

they are fyrste, whiche shalbe laste.

O Jerusalem, Jerusalem, whiche kyllest prophetes, and stonest them that are sent to thee, how often woulde I haue gathered thy chyldren together, as the henne gathereth her nest vnder her wynges, but ye wolde not. Beholde your habitation shal be left vnto you desolate: for I tell you, ye shall not see me vntyll the tyme come that ye shal saye, blessed is he that commeth in the name of the Lorde.

The. xiiii. Chapter.

Whiche of you shall haue an asse or an oxe fallen into a pyt, and wyl not straghte wayes pull hym out on the Saboth daye?

When thou arte bydden to a weddyng of any man syt not downe in the hyghest roume, lest a more honozable man then thou be bydden of hym and he that had bothe him and thee, come and saye to thee, geue this man roume, and thou then begynne with shame to take the lowest roume. But rather when thou arte bydden, go and syt in the lowest roume, then when he that had the commeth he maye saye vnto the, frende syt vp hyer. Then shalte thou haue worchip in the ptesence of them that sit at meate with thee. For whosoener exalteth hymselfe, shalbe brought lowe, and he that humbleth hymselfe shalbe exalted.

When thou makeste a dyner or a supper, call not thy frendes, nor thy brethren, neither thy kynsmen, or yet riche neyghbours, lest they bydde thee agayne, and a recompence be made thee. But when thou makest a feast, call the poore, the maymed, the lame and the blynde, and thou shalt be happy, for they cannot recompence thee. But thou shalt be recompenced at the resurrection of the iuste men.

Yf a man come to me, and hate not his father and mother, and wyfe, and chyldren, and brethren and

And sisters, moreouer and his owne life, he cannot be my discipule. And whosoever beare not his crosse and come after me, cannot be my discipule.

The. xv. Chapter.

I Saye vnto you that whosoever shall bee in heauen ouer one spinner, that repenteth, more then ouer nynty and nyne iuste personnes whiche nede no repentaunce.

The. xvi. Chapter.

The children of this world are in there kind, wylful then the children of light. And I say vnto you, make your frendes of the wicked Mammon, that when ye shal departe, they maye receiue you into euerlastyng habitacions.

No seruante can serue two masters, for other he shal hate the one and loue the other, or els he shal lene to the one, and despise the other, ye cannot serue god and Mammon.

That whiche is highly esteemed among men, is abhominable in the sight of God.

Shoner shal heauen and earthe perishe, then one tittle of the lawe shal perishe.

Whosoever forsaketh his wyfe, and maryeth another bryaketh matrimonye: And euery manne whiche marieth her that is deuoyd from her husbnde committeth aduoutry also.

Sonne, remember that thou in thy lyfe tyme receyuedst thy pleasure, and contrary wyse Lazarus payne: Nowe therfore is he comforted, and thou arte punished,

Yf they heare not Moyses and the prophetes, neither will they beleue, thoughe one rose from death agayne.

The. vii. Chapter.

I cannot be auoyded, but that offences will come. Neuerthelesse, wo be to him, throughe whome they come: It were better for hym that a myllstone

The Gospell

myllstone were hanged aboute his necke, and that he were cast into the sea, the that he should offend one of this litle ones.

Yf thy brother trespase againste thee, rebuke hym, and yf he repent, forgeue him. And though he helynne against the seuen tymes in a daye, and seu en tymes in a daye turne againe to thee, sayinge it repenteth me, forgeue him.

And the lord sayd: yf ye had faith like a graine of mustarde seede, and shoulde saye vnto this Sy camine tree, plucke thy selfe vp by the rootes, and plante thy selfe in the sea, he shoulde obeye you.

When ye haue done all those thynges, whiche are commaunded you, saye, we are vnprofitable seruauntes. we haue done that whiche was oure ducie to do.

Whosoener will go aboute to saue his lyfe, shal lose it: and whosoener shal lose his life, shal saue it.

Whersoever the todye shalbe, thither wyll the Egles resorte.

The. xviij. Chapter.

Shall not god auenge his electe, whiche crye daye and night vnto hym, ye thoughte he deserre them? I tell you he wyll auenge them and that quickly.

Suppose ye when the sonne of man commeth that he shal fynde fayth on the earth?

Euery manne that exalteth himselfe, shalbe brought lowe, and he that humbleth himselfe shal be exalted.

Suffer childezen to come vnto me, and forbyd them not, for of suche is the kyngdome of god. Verely I saye vnto you, whosoener receaueth not y kyngdome of god, as this childe, he shal not enter therein.

Sell all that thou haste, and distribute it vnto the
the

poore, and thou shalt haue treasure in heauen, and come, and follow me.

with what difficultie shall they that haue riches, enter in to the kyngdome of god: it is easier for a camell to go throughe a nedels eye, then for a riche man to enter into the kyngdome of god.

Verely I saye vnto you, there is noman that leaueth house, other father and mother or brethre or wyfe, or chyldren for the kyngdome of goddes sake: whiche shall not receaue muche more in this worlde: and in the worlde to come, life euerlasting.

The. xix. Chapter.

The sonne of man is come to seke and to saue that, which was lost.

wel good seruaunte, because thou wast sayth full in a very litell thinge, take thou auctoritie ouer ten cities.

I saye vnto you, that vnto all them that haue, it shall be geuen: and from hym that hath not, euen that he hath shall be taken from hym.

And he went into the temple, and beganne to caste oute them that solde therein, and them that bought, saying vnto them, it is wyrtten: my house is the house of praier, but ye haue made it a denne of theues.

The. xx. Chapter.

The stone that bylders refused, the same is made the heade corner stone: whosoever shal be at that stone shall be broken, but on whosoever it shal vpon, it will grynde hym to powder.

Geue vnto Cesar that, which belongeth to Cesar: and to god, that which pertaineth to god.

The chyldren of this worlde marry wyues and are married, but they whiche shall be made worthe to enioye that worlde and the resurrection from death, neither marry wyues neither are married, nor yet

The gospell

yet can dye any more. For they are equal vnto the
angels, and are the sonnes of God, in as muche
as they are the chyliden of the resurrection.

Beware of the Scribes, whiche desyre to go
in longe clothynge, and loue greetynge in the mar-
kettes, and the highest seates in the Synagoges,
and chiefe rounes at feastes, which deuoure wid-
owes houses, and that vnder a coloure of longe
praying: the same shal receiue greater damnation.

The. xxi. Chapter.

Of a trueth I saye vnto you, this pooze wy-
dowe hath put in more: then they all. For
they all haue of theyr superfluitie added vnto the
offering of God, but she, of her penury hath ca-
st in all the substaunce that she had.

Let it like therfore falle in youre heartes,
not once to study befoze, what ye shal answer,
for I will geue you a mouth and wysdome, wher
against, all youre aduersaries shal not be able to
speake or resiste.

Heauen and earth shal passe: but my wordes
shal not passe.

Take hede to your selues, leste your heartes
be ouercome with surfetynge, and drunkennes, and
cares of this worlde, and that, that daye come not
on you vnwares. For as a threwe shal it come on
al them that sit on the face of the earthe. Watche
therfore continually and praye, that ye maye ob-
tayne grace to stye al this that shal come, and that
ye maye stande befoze the sonne of man.

The. xxii. Chapter.

Had he toke breade, gaue thanks, and gaue
to them saying. This is my body whiche is
geue for you, this do in the remembraunce of me.
Likewyse also, when they had supped, he toke the
cup saying: This cup is the newe testament in my
bloude, whiche shal for you be shedde.

He that is greatest amonge you, shalbe as yongest: and he that is chiefe, shalbe as the minister.

Simon. Simon beholde, Satan hat he despyed you, to sifte you, as it were wheate: but I haue prayed for the, that thy faith faile not. And when thou arte conuerted, strength thy brethren.

Nowe he that hath a wallet, let him take it by, and yphewse his scryppe. And he that hath no swerde, let him sell his coate and bye one.

And his sweate was lyke droppes of bloude, crychlyng downe to the grounde.

And the lord turned backe, and looked vpon Peter.

The. xlii. Chapter.

Doughters of Ierusalem, wepe not for me, but wepe for your selues and your children, for beholde the dayes wyl come when menne shall say, happy are the baren, and the wombes that neuer bare, and the pappes which neuer gaue sucke. Then shall they begynne to saye to the mountens fall on vs, and to the hylles couer vs: for yf they do this to a grene tree, what shall be done to the dyer?

The. xliii. Chapter.

And it came to passe as he sate at meate with them, he toke bzeade, blessed it, brake: & gaue to them. And there eyes were opened, and they knewe him, and he vanisshed oute of their sight. And they sayde betwene them selues, dyd not our hertes burne within vs, whylle he talked with vs by the waye, & as he opened to vs the scriptures?

Handle me and se, for spyetes haue no fleshe and bones, as ye se me haue.

The ende of the Gospell
of S. Luke.

The Gospell of. S. Iohn.
the. i. Chapter.



At the begynnynge was the word, and the word was god, and the worde was god. The same was in the begynnyng with god, All thynges were made by it, and without it was made nothing that was made.

He came amonge his owne and his owne receaued him not. But as many as receaued hym, to them he gaue power to be the sonnes of god, in that they beleued on his name: whiche were borne not of bloude, nor of the wyl of the fleche, nor yet of the wyl of manne: but of god. And the worde was made fleche and dwell among vs.

The lawe was geuen by Moyses, but grace and trueth came by Iesus Chryste.

For manne hath seene god at any tyme.

I am the voyce of a crier in the wildernes make straighte the waye of the lord, as sayde the prophete Esaias.

I baptise with water, but one is come amonge you, whome ye knowe not, he it is that cometh after me, which was before me, whose shue lachet I am not worthy to vnloose.

Beholde the lambe of god, whiche taketh awaye the synnes of the worlde.

I sawe the sprete descende frome heauen, lyke vnto a doue, and abyde vpon hym, and I knewe hym not. But he that sent me to baptise in water, the same sayd vnto me: vpon whō thou shalt see the sprete descende and tary styll on hym, the same is he

he whiche baptiseth with the holpe ghoile. And I
law and bare recorde that this is the sonne of god:

Thou arte Simon the sonne of Jonas, thou
halte be called Lephas, whiche is by interpreta-
tion a stone.

Canne ther anye good thyng come out of Na-
zareth.

The.ii. Chapter

ALl menne at the begynnyng, set forth good
wyne, and when menne be dronke, then that
whiche is worse. But thou halte kepte backe the
good wyne vntyll now.

Jesus went by to Ierusalem, and founde in the
temple those that solde oxen and shepe and doves
and changers of money. And he made a scourge of
small cordes, and droue them all out of the tem-
ple, with the shepe and oxen and powred out the
changers money, and ouerthrew the tables, and
saide vnto them that solde doves, haue these thin-
ges hence, & make not my fathers house an house
of merchandise.

Destroy this temple, and in thre dayes I wyll
rayle it vp againe. Then sayde the Jewes. xlv.
yeares was this temple a buldinge, and wylt thou
reare it vp in thre dayes? But he spake of the temple
of his body.

The.iii. Chapter.

Verely verely I saye vnto the, excepte that
a man be bozne of water & of the sprete, he
cannot enter the kingdom of god. That which
is bozne of the fleche is fleche, and that whyche is
bozne of the sprete, is sprete.

The wynde bloweth where he lysteth, and thou
hearest his sounde, but canst not tell whence he
commeth, and whether he goeth: So is euery man
that is bozne of the sprete.

The Gospell

Merely verely I saye vnto the: we speake that we knowe, and testify that we haue sene, and ye receaue not our witnes. Yf when I tell you earthly thinges, ye beleue not: Howe shalde ye beleue ye he shal tell you of heauenly thinges? God so loued the worlde, that he hath geuen his onely son, that none that beleue in him shulde perishe, but shulde haue euermoring lyfe. For god sent not his sonne into the worlde to condempne the worlde, but that the worlde through him, might be saued. He that beleueth in him, shall not be condemned. But he that beleueth not, is condemned already, because he beleueth not in the name of the onely sonne of god. And this is the condemnation that lyghthe come into the worlde, and the menne loued darke-nes more then lyghte because their dedes werer. euill. For every man that euill doeth, hateth the lyghte, nether commeth to lyghte, lesse his dedes shuld be reponed. But he that dothe truth, com-meth to the light, that his dedes might be knowen, howe that they are wrought in god.

A man can receaue nothinge at all, excepte it be geuen him from heauen.

He that is of the earth, is of the earth, and speaketh of the earth. He that commeth from heauen, is aboue all, & what he hath sene and heard, that he testifieth: but no man receaueth his testimony. Howbeit, he that hath receaued his testimony, hath sette to his seale that god is true. For he whome god hath sent, speaketh the wordes of God: for God geueth not the spyrte by measure. The father loueth the sonne, and hath geuen all thinges into his hande. He that beleueth on the sonne, hath euermoring lyfe, and he that beleueth not the sonne, shall not see lyfe, but the wrath of god abydeeth on him.

The.iii. Chapter.

who

Wholoener drinketh of this water, shall thirst againe. But wholeuer shall dryncke of the water that I shall geue him, shall neuer be moze a thyrste: but the water that I shall geue him, shall be in a well of water, springynge vp into euerlastynge lyfe.

Ye worshyppe ye wote not what: we know what we worshyp. For saluation cometh of the Jewes. But the houre cometh and nowe is, when the true worshypers shall worshyppe the father in spyte and in trouthe, for verely suche the father requyret to worshyppe him. God is a spyte, and they that worshyppe him, muste worshyppe him in spyte and trouthe.

Iesus saide vnto them: my meate is to do the wyll of them that sent me, & to finishe his worke.

And Iesus him selfe testifieth, that a prophete hath none honoure in his owne countre.

The. v. Chapter.

Behold thou art made whole, synne no moze lesse worlde thinge happen vnto the.

The sonne can do nothing of him selfe, but that helpethe the father do. For wholeuer he doeth, that doeth the sonne also.

Neither iudgeth the father any manne, but had committed all iudgement vnto the sonne, because that all menne shulde honoure the sonne, even as they honoure the father. He that honoureth not the son, the same honoureth not the father whiche hath sent him. Verely verely I saye vnto you, he that heareth my wordes and beleueth on him that sent me, hath euerslaupng lyfe, and shall not come into damnation, but is scaped from deathe vnto lyfe.

As the father hath lyfe in him selfe, so lyke wise hath he geuen to the sonne to haue lyfe in hym selfe, and hath geuen him power to iudge, in that

The gospel

he is the some of man. But sayle not at this: the
houre shall come in the whiche all that are in the
grauens shall heare hys voyce, & shall come forth
they that haue done good vnto the resurrection
of lyfe, and they that haue done euill vnto the
resurrection of damnation.

I canne of myne owne selfe do nothyng at
all.

Yf I beare wytnes of my selfe my witness is
not true.

The workes whiche the father hath geuen
me to tynyde, the same workes which I do, beare
wytnes of me that the father sent me.

Howe can ye beleue whiche receyue honoure
one of another, and seke not the honoure that com-
meth of God onely?

The. vi. Chapter.

Laboure not for the meate that shall perishe,
but for the meate that endureth vnto euer-
lasting lyfe, whiche meate the sonne of man shall
geue vnto you.

The breade of God is he, whiche commethe
downe from heauen, and geueth life vnto the
worlde.

I am the breade of lyfe, he that commeth to
me, shall not hunger, and he that beleueth on me
shall neuer thurst.

I am come downe from heauen, not to do
myne owne wyll, but his will whiche hath sente
me. And this is the fathers will whiche hath sente
me, that of all whiche he hath geuen me, I should
lose nothyng, but should rayse it vp agayne, at
last daye. And this is the will of him that sent me,
that every mā which seeth the sōne, and beleueth
on him, haue euerslasyng lyfe. And I wyll rayse
hym vp at the last daye.

No man can come to me, excepte the father
which

whiche hath sent me, drawe hym.

I am that lyuing breade, whiche came downe from heauen: Yf any man eate of this breade, he shall lyue for euer. And the breade that I wyll geue, is my flethe: whiche I wyll geue for the lyfe of the worlde.

Merely verely I saye vnto you, excepte ye eate the flethe of the sonne of man, and drinke his bloude, ye shall not haue life in you. Whosoeuer eateth my flethe, and drinketh my bloude, hath the eternall lyfe, and I wyll rayse hym vp at the laste daye, for my flethe is meate in dede, and my blood is drinke in dede. He that eateth my flethe and drinketh my blood, dwelleth in me, and I in him. As the liuing father hath sent me, euen so lyue I by my father, & he that eateth me, shall lyue by me. This is the breade whiche came from heauen, not as your fathers haue eaten Manna and are dead, he that eateth of this breade shall liue euer.

It is the spirite that quickeneth, the flethe profiteth nothing.

Then sayde Iesus to the twelue, will ye also go awaye? Then Simon Peter answered: Master to whome shall we go? Thou haste the wordes of eternal lyfe, and we beleue and knowe that thou arte Christ the sonne of the lyuing god.

The. vii. Chapter.

The worlde cannot hate you, but me it hateth: Because I tellise of it, that the wordes of it are euill.

My doctrine is not myne, but his that sente me.

Yf a man on the Saboth daye receaue circision without breaking of the lawe of Moles, dithayne ye at me, because I haue made a man euery whit whole on the Saboth day: Judge not after

The gospel

the bitter apperaunce, but iudge ryghteous iudgement.

Ye shall seeke me, and shall not fynde me, and where I am, thither can ye not come.

Yf any manne thyrste, let him come vnto me, and drinke: he that beleueth on me, as saythe the scripture, out of his belly shall flowe ryuers of water of lyfe. This spake he of the sprete wherby they that beleued on him, shoulde receaue.

Dothe our lawe iudge any man befoze it heare him, and knowe what he hath don e?

The. viii. Chapter.

Lette him that is among you without synne caste the fyrst stone at her.

It is also wyrtten in your lawe, that the testimony of two menne, is true.

I do nothing of my selfe, but as my father hath taught me.

Yf ye continue in my wordes, then are ye my very disciples, and shall knowe the truth, and the truthe shall make you free.

Yf ye were Abrahams chyldzen, ye wolde do the dedes of Abraham.

Ye are of your father the deuyll, and the lustes of your father ye wyll do. He was a murderer fro the begynnyng, and abode not in the truthe, because ther is no truthe in him. When he speaketh a lye, then speaketh he of his owne. For he is a lyer, and the father thereof.

He that is of god, heareth goddes wordes, ye therfoze heare them not, because ye are not of god.

Yf a man kepe my sayenges, he shall neuer see death.

Your father Abraham was glad to se my daye, and he sawe it, and reioysed.

The. ix. Chapter.

And as Iesus passed by, he sawe a man which was blinde from his byrthe. And his disciples asked hym, saying: Master who did sinne, this man, or his father and mother: that he was bozne blynde? Iesus answered, neither hath this manne synned, nor yet his father nor mother, but that the workes of god shoulde be shewed on him. I muste worke the workes of god that sent me, whyle it is daye. The nighte commeth when no manne canne worke. As long as I am in the worlde, I am the lyght of the worlde.

We be sure that god heareth not synners, but yf any man be a worshipper of god and do his wylly hym heareth he. Hence the worlde began, was se not hearde that anye man opened the eyes of one that was bozne blynde, yf this manne were not of god, he could haue done nothyng.

I am come vnto iudgement into this worlde that they whiche se not, might se: and they whiche se, might be made blynde.

The .x. Chapter.

He that entreteth not in by the dooze, in to the shepefolde, but climeth by some other waye the same is a thefe and a robber. He that goeth in by the doze, is the shepeherde of the shepe, to hym the porter openeth, and the shepe heare his voyce: and he cauleth his own shepe by name, and leadeth them out. And when he hath sente forth his owne shepe, he goth before them, and the shepe folowe hym, for they knowe his voyce. A straunger they wyl not folowe, but will flye from hym, for they knowe not the voyce of straungers.

The good shepehearde geueth his lyfe for the shepe. An hyred seruaunt, which is not the shepeherde, neither the shepe are his owne, se the wolfe comming, and leueth the shepe, and flyeth, and the wolfe catcheth them and scattereth the shepe. I

The gospel.

I am that good shephearde, and know myne, and am knowen of myne. As my father knoweth me, euen so knowe I my father. And I geue my lyfe for the shepe: and other shepe I haue, whiche are not of this folde, them also must I bring that they maye heare my voyce, and that there maye be one flocke and one shephearde.

No man taketh my lyfe from me, but I put it awaye of my selfe. I haue power to put it from me, and haue power to take it agayne.

I and my father are one.

Though ye beleue not me, yet beleue the wordes, that ye maye know and beleue that the father is in me, and I in hym.

The. xi. Chapter.

When Iesus hearde that, he sayde: this infirmitie is not vnto deathe, but for the laude of god, that the sonne of god myght be praysed by the reason of it.

Yf a man walke in the daye he stumblith not because he seeth the light of this worlde: but yf a man walke in the night, he stumblith, because there is no light in him.

I am the resurreccion and the lyfe: he that beleueth on me, ye thoghe he were dead, yet shall he lyue. And whosoever lyueth and beleueth on me, shall neuer dye.

And one of them named Cayphas which was the hie priest that same yere, sayed vnto them: ye perceyue nothyng at al, nor yet consider, that it is expediente for vs, that one man dye for the people, and not that al the people perishe. This spake he not of himselfe, but being hie prieste that same yere, he prophesied that Iesus shoulde dye for the people, and not for the people onely, but that he shoulde gather together in one the chyldren of god whiche were scattered abroade.

Then

Then toke Mary a pounde of oyntment cal-
led Nardus, perfecte and precious, and an-
oynted Iesus feete, and wiped his feet with her
heare, and the house was fylled of the sauour of the
oyntment. Then sayde one of his disciples named
Judas Iscariot Simons sonne, whiche after-
warde betrayed him: why was not this oyntment
sold for thre hundred pence, and geue to the pooze?
This sayde he, not that he cared for the pooze, but
because he was a thefe, and kepte the bagge, and
bare that whiche was geuen. Then sayde Iesus,
let her alone, agaynst the daye of my burying she
kept it. The pooze alwayes shall ye haue with you
but me shall ye not alwayes haue.

Verely verely I saye vnto you, excepte the
wheate corne fall into the grounde and dye, it by-
deth alone. Yf it dye, it bringeth forth much fruit.
He that loueth his lyfe, shall destroye it, and he
that hateth his life in this world, shall kepe it vnto
life eternall. Yf any man minister vnto me, let him
folowe me, and where I am, there shall my minis-
ter be. And yf any man minister vnto me, hym my
father will honoure.

Walke whyle ye haue lyght, lest the darkenes
come on you. He that walketh in the darke, wot-
teth not whither he goeth: while ye haue lighte,
beleue on the lyght, that ye maye be the chyldren
of lyght.

And Iesus cryed and sayde: he that beleueth
on me, beleueth not on me, but on hym that sente me.
And he that seeth me, seeth him that sent me. I
am come a light into the worlde, that whosoener
beleueth on me, shoulde not byde in darkenesse.
And yf any man heare my wordes and beleue not,
I iudge hym not. For I came not to iudge the
worlde but to saue the worlde.

The gospel

He that refuseth me, and receiveth not my wordes
hathe one that iudgeth hym. The wordes that I
haue spoken shall iudge hym in the laste daye. For
I haue not spoken of my selfe: but the father whi-
che sente me, he gaue me a commaundement what
I shoulde saye, and what I shoulde speake. And I
knowe that this commaundemente is lyfe euerla-
syng. whatsoeuer I speake therfore, euen as the
father bad me, so I speake.

The. xlii. Chapter.

Peter sayde to hym: thou shalt not washe my
feete, while the worlde standeth. Iesus an-
swered hym: yf I washe thee not, thou shalt haue
no parte with me.

He that is washed, nedeth not saue to washe
his feete, and is cleane euery whyt.

wote ye what I haue done to you? Ye cal me
master and lord, and ye saye well, for so I am.

Yf I then youre Lord and master haue washed
poure feete, ye also ought to washe one anothers
feete. For I haue geuen you an ensample, that ye
shoulde do, as I haue done to you. Verely verely
I saye vnto you, the seruaunt is not greater then
his master, neither the messenger greater then he
that sent hym.

He that recepueth whome soeuer I sende, re-
cepueth me, and he that recepueth me, recepueth
hym that sent me.

A newe commaundement geue I vnto you,
that ye loue together, as I haue loued you, that
euen so, ye loue another. By this shall all menne
knowe that ye are my disciples, if ye shall loue one
to another.

The. xliii. Chapter.

In my fathers house, are many mansions.
I am the waye, the truthe, and the lyfe,
and no man commeth vnto the father, but by me.

Yf

Ye pe had knowen me, ye had knowen the father,
And nowe ye knowe hym, and haue sene him.

The wordes that I speake vnto you, I speake
not of my selfe, but the father that dwelleth in me
is he that dothe the workes: Beleue me that I
am in the father, and the father in me. At the leest,
beleue me for the very workes sake. Merely verely
I say vnto you, he that beleueth on me, & workes
that I do, the same shall he do, and greater workes
then these shall he do.

He that hathe my commaundementes and ke-
peth them, the same is he that loueth me. And he
that loueth me, shall be loued of my father, and I
wyl loue him, and wyl shewe myne owne selfe to
hym.

If a man loue me and wyl kepe my sayinges,
my father also wyl loue hym, and he wyl come vn-
to hym, and wyl dwell with him. He that loueth
me not, kepeth not my sayinges.

That comforter whiche is the holpe ghost,
whome my father wyl sende in my name, he shall
teache you all thinges, and bringe all thynges
to youre remembraunce, whatsoeuer I haue told
you.

The .xv. Chapter.

I Am the true vyne, and my father is an hus-
band man. Euery branche that beareth not
fruite in me, he wyl take awaye. And euery bran-
che that beareth fruite will he purge, that it may
bringe moze fruite. Howe are ye cleane thowowe
the wordes whiche I haue spoken vnto you.

Byde in me, and let me byde in you. As the bran-
che cannot beare fruite of it selfe, excepte it byde
in the vyne, nomoze canne ye excepte ye byde
in me. I am the vyne, and ye are the branches, he
that abyderth in me, and I in hym, the same bring-
eth forth moche fruite. For without me ye canne

The gospel

do nothyng. Yf a man byde not in me, he is caste
fowthe as a braunche, and is withered, and menne
gather it, and cast it in to the fyre, and it burnet he.
Yf ye bide in me, and my wordes also bide in you,
are what ye wpll, and it shal be done to you. Here
in is my father glorified, that ye beare much fruite
and be made my disciples.

Greater loue the this hath no man, then that
a man bestowe his lyfe fow his frendes. Ye are my
frendes yf ye do whatsoeuer I commaunde you.

Yf the worlde hate you, ye knowe that he ha-
ted me befoze he hated you. Yf ye were of the
worlde, the worlde wolde loue his owne. Howe-
er, because ye are not of the worlde, but I haue
cholen you out of the worlde, therfoze hateth you
the worlde. Remembre the saying that I haue
sayed vnto you: the seruaunte is not greater then
the lord, yf they haue persecuted me, so wpll they
persecute you, yf they haue kepte my sayinges, so
wpll they kepe yours.

Yf I hadde not come and spoken vnto them
they shoulde not haue had synne: But nowe haue
they nothing to cloke their synne withall. He that
hateth me, hateth my father. Yf I had not done
amonge the þe woorkes whiche none other man dyd
they shuld haue had no synne, but nowe haue they
sene, & yet haue hated both me & my father: euen þe
sayinge mighte be fulfylled that is wrytten
in their lawe: they haue hated me withoute a
cause.

The .xvi. Chapter.

It is expedient fow you that I go awaye, fow
yf I go not awaye, that comforter wpll not
come vnto you. But yf I departe, I wpll sende
hym vnto you. And when he is come he wil re-
buke the world of synne, and of righteousnes, and
of iudgement: of synne because they beleue not on
me;

me: of rightwisenes, because I go to my father, and ye shall see me no moze, and of iudgemente because the chiefe ruler of this worlde is indged all ready.

Verely verely I saye vnto you, ye shall wepe and lament, and the worlde shall reioyce. Ye shall sorowe, but youre sorowe shall be turned to ioye.

The. xlii. Chapter.

This is life eternall, that they mighte knowe thee the onely very god, and whome thou hast sent Iesus Chryste.

Holy father kepe in thine owne name, them which thou haste geuen me, that they may be one, as we are.

I praye not for them alone, but for them also whiche shall beleue on me through theyr preaching, that they all maye be one, as thou father arte in me, and I in the, that they maye be also one in vs that the worlde maye beleue that thou haste sente me.

The. xliii. Chapter.

Allone as he had sayd vnto the, I am he, they went backwardes and fell to the grounde.

Yf I haue euill spoken, beare witnes of the euill, yf I haue well spoken, why sympteste thou me?

For this cause was I borne, and for this cause came I into the worlde, that I should beare witnesse vnto the trueth: and all that are of the truth heare my voyce.

The. xli. Chapter.

Then sayde Pilate vnto hym: Speakest thou not to me? knoweste thou not that I haue power to crucifie thee, & haue power to loose thee? Iesus answered: Thou couldest haue no power at al against me, except it were geuen thee from

The gospel
from aboue. Therfore he that deliuered me vnto
the, is moze in synne.

The. xx. Chapter.

Iesus sayde to her, touche me not, for I am
not yet ascended to my father.

Then sayde Iesus to them agayne, peace be
with you: As my father sent me, euen so sende I
you. And when he had sayde that, he breathed on
them, and sayde vnto them. Receaue the holpe
ghoste. whosoever synnes ye remyt, they are re-
mitted vnto them, and whosoever synnes ye re-
sayne, they are retained.

Thomas sayde vnto them: except I see in his
handes the print of the nayles, and thrust my han-
des in to his syde. I wyl not beleue.

Thomas because thou haste sene me, therfore
thou beleuest: happy are they that haue not sene,
and yet beleue.

The. xxi. Chapter.

When Symon Peter hearde that it was the
Lorde, he gyjde his mantell to hym, for he
was naked, and sprange into the sea, the other dis-
ciples came by shyppe.

There are many other thynges which Iesus
dyd, the whiche yf they shoulde be wrytten, every
one, I suppose the worlde could not contayne the
bookes that shoulde be wrytten.

The ende of the gospel
of S. Iohn.

The Actes of the Apolities. the fyrst Chapter.



Shn baptysed wth water:
but ye shalbe baptised with
the holy ghoſte, & that within
this ſewe dayes.

It is not for you to knowe
the times or the ſeaſons which
the father hadde put in hys
owne power.

And the ſame Judas hath
nowe poſſeſſed a plot of grounde with the reward
of iniquitie, and when he was hanged, braſt a ſon-
der in the middes, and all his bowels gullehed out.
They gaue forth theyr lottes, and the lotte fell on
Barthias, and he was counted with the eleuen
Apolities.

The.ii. Chapter.

W hen the fyftyth daye was come, they were
all with one accorde togeder in one place,
And ſodenlye ther came a ſounde from heauen, as
it hadde bene the commynge of a myghty wynde,
and it filled all the houſe where they ſate. And
there appered vnto them clouen toungeſ, lyke as
they hadde bene fyre, and it ſat vpon erthe of them
And they were all filled with the holy ghoſt, and
began to ſpeake with other toungeſ, euen as the
ſpyte gaue them vtteraunce.

Of my ſpyte I wyll powre oute vpon al
fleſhe.

And it ſhalbe, that whoſoener ſhall call on the
name of the lord, ſhalbe ſaued.

Dauid ſawe befoze, and ſpake of the reſurre-
ction of Chriſt that his ſoule ſhulde not be left in
hell, nether his fleſhe ſhulde ſe corruption.

¶

Peter

The Actes.

Peter saide vnto them, do penance and be baptised euery one of you, in the name of Iesus Christ, for the remission of synnes, and ye shall receaue the gyfte of the holpe ghoſte. For the promple was made vnto you, and to poure chyldren, and to all that a farre, euen as many as the lord our god shall call.

And all that beleued kept them selues togeder, and had thynges common, and solde their possessions and goodes, and departed them to all maner, as euery manne hadde nede, and they continued daile with one accorde in the temple, and brake breade in euery house, and dyd eat their meate togeder with gladnes and synglenes of hert prayſyng god, and hadde fauour with all the people.

The.iii. Chapter.

Moses sayde vnto the fathers. Propheſy shall the lord your god rayſe vp vnto you euen of poure brethren lyke vnto me, hym shall ye heare in all thynges whatſoever he shall saye vnto you. For the tyme wll come, that euery ſoule, whiche shall not heare that ſame propheſy, ſhall be deſtroyed from amonge the people.

The.iiii. Chapter.

This is the ſtone caſt a ſyde of you buylders, whiche is ſette in the cheſe place of the corner. Neither is there ſaluation in any other, For yet alſo is there any other name geuen to menne, wherin we muſt be lauded.

Whether it be right in the ſyght of god to obrye you more then god, iudge ye.

And the multitude of them that beleued were of one harte, and of one ſoule. Alſo none of them ſaide, that any of the thynges whiche he poſſeſſed,

was

his owne, but hadde all thinges common.

Neither was there any among them that lacked for as many as were possessers of landes or houses, solde them and brought the price of the thinges that were solde, and layde it downe at the Apostles fete.

The .v. Chapter.

A Certaine manne named Ananias with Sapphira his wyfe, solde a possession, and kepte awaye parte of the price, his wyfe also beyng of counsell, and brought a certaine parte, and layde it downe at the Apostles fete. Then saide Peter: Ananias, howe is it that sathan hath spyled thine heart that thou shuldest lye vnto the holy ghost, and kepe awaye parte of the price in thine owne power? How is this that thou hast concealed this thing in thine heart? Thou hast not lied vnto men but vnto god. When Ananias hearde these wordes, he fell downe, and gaue vp the ghost.

They broughte the bodye into the streetes, and layde them on beddes and pallettes, at the leaste waye the shadowe of Peter when he came by, myght shadowe some of them.

We ought more to obey god, then menne.

If the counsell of this wyse be of manne, it will come to nought. But if it be of god, ye can not destroye it, least haply ye be founde to stande against god.

And they departed from the counsell, reioysing that they were counted worthy to suffer rebuke for his name.

The .vi. Chapter.

Then the twelue called the multitude of the disciples together, & said: it is not mete that

The Actes

we shal delene the worke of god, and serue at the tables. wherfore brethren, loke ye oute amonge pou seuene menne of honest reposte, and full of the holy ghoſt and wiſdome, whiche we maye appointe to this nedefull busynes. But we wyll geue oure selues continually to prayer, and to the ministration of the worde.

The. vii. Chapter.

And the patriarches hauynge indignation ſelde Ioseph into Egypte, & god was with him and deliuered him out of all his aduersities, and gaue him fauoure and wysdome in the sight of Pharaos kyng of Egypte whiche made him gouernour ouer Egypte, and ouer all his lande.

Moses was learned in all maner wysdome of the Egyptians, and was myghtye in dedes and in wordes.

I haue perfectly sene the affliction of my people whiche is in Egypte, and I haue hearde there gronyng, and am come downe to deliuer them.

He that is hyst of all, dwelleth not in temples made with handes, as sayth the prophete. Heauen is my seate, & earth is my fote stole, or what place is it that I shuld rest in: hath not my hande made all these thynges?

But he beyng full of the holy ghoſte, looked by stedfastly with his eyes into heauen, and sawe the glorie of god, and Iesus standynge on the ryghte hande of god, and sayde: Beholde I se the heauen open, and the sonne of man, standynge on the right hande of god.

And they stoned Steuen calling on and sayeng: Lord Iesu receaue my spyrte, & he kneeled downe and cryed with a loude voyce: Lord laye not this synne to their charges.

The. viii. Chapter.

when

When the Apostles which were at Jerusalem
 hearde saye that Samaria had receaued
 the worde of god, they sent vnto them Peter and
 John: whyche when they were come, prayed for
 them that they myght receaue the holpe ghoste.
 for as yet he was come on none of them: but they
 were baptized onely in the name of Christe Iesu.
 Then layde they handes on them, and they recea-
 ued the holy ghost.

Thy money perissh with the, because thou wenest
 that the gyfte of god maye be obteyned with mo-
 ney.

The .ix. Chapter.

Saul Saul why persecutest thou me? And he
 sayde: what arte thou lord? And the lord
 sayde: I am Iesus whome thou persecutest,
 it shalbe harde for the to sticke against the pynke.
 So thy wayes, for he is a chosen vessel vnto me,
 to beare my name before the gentyls and kynges,
 and the chyldren of Israel: For I wyll shewe hym
 howe great thynges he must suffre for my names
 sake.

The disciples toke him by nyght, and put hym
 thorowe the wall and let him downe in a basket.

The .x. Chapter.

Thy prayers and all thy almes are come vp
 into remembraunce before god.

what god hath cleansed, that make thou not
 unmen or vncleane.

And as it chanced Peter to come in, Cornelius
 met him, and fell downe at his feete, & worshipped
 him. But Peter toke hym vp sayenge: stande vp,
 for euē I my selfe am a man.

Ye knowe howe that it is an vnlawfull thyng
 for a manne that is a Jewe, to company or come

The Actes

unto an aliene : but god hath shewed me that I
shoulde not call any manne comen, or vnclene,
therfore come I vnto you without saynge nay,
as soone as I was sent for.

Then Peter opened his mouth and saide: of a
trueth I perceiue that god is not parciall, but in
al people, he that feareth him, and woyleth right
euoulenes, is accepted with him.

The.xi. Chapter.

Cunte not thou those thinges comen, whil
the God hath clenfed.

The.xii. Chapter.

Then was Peter kepte in prison, but prayer
was made without ceasing of the congrega
tion vnto God for him.

And vpon a day appointed Herode araid him
in royall apparell, and set him in his seate, & made
an oration vnto them.

And the people gaue a shout sayinge: it is the
voice of a god, and not of a man. And immediatly
the Angell of the Lorde smote him, because he
gaue not God the honoure. And he was eaten of
wormes, and gaue by the goke.

The.xiii. Chapter.

As they ministered to the lord, and fasted, the
holy gost said, seprate me Barnabas & Paul
for the worke, whereunto I haue called them.
Then fasted they and praised, and put their hands
on them, and let them go.

I haue founde Dauid the sonne of Jesse, a me
ste: mine owne herte, he shall fulfill al my will.

Be it knowen vnto you ye men and brethren,
that thowme this man, is preached vnto you the
forgiuenesse of sinnes: and that by him, al that be
leue, are iustified from all thinges, frome which
ye could not be iustified, by the lawe of Moyses.

Then

Then Paule and Barnabas waxed bold, and confident was mete that the worde of God shoulde friste haue ben preached to you. But being ye put it from you, and thinke your selues vnworthe of euerlasting life, loe, we turne to the Gentyles, for so hath the Lorde commaunded vs.

The. xliii. Chapter.

They returned againe to Lissra, and to Iconium, and Antioche, and stremgthed the disciples soules, exhortinge them to continue in the faith, affirminge that we muste thowowe much tribulation enter into the kingedome of God. And they ordeyned them elders by election i euery congregation, and praised, and fasted, and commended to god, on whom they beleued.

The. xlv. Chapter.

Nowe therfoze why tempe ye God, that ye woulde put a yoke on the disciples neckes, whiche neither our fathers nor wee were able to beare.

Wherefoze my sentence is, if we trouble not the whych from amonge the gentiles, are turned to God, but that wee write vnto them, that they abstaine from filthines of idoles, from fornication, from strangeled, and from bloude.

For it semed good to the holie gosse and vs, to put no greuous things to you, moze then these necessarie things, that is to saye: that ye abstaine from thynges offered to Idoles, from bloud, frō strangeled, and fornication.

The. xvi. Chapter.

They were forbidden of the holie gosse, to preache the worde in Asia.

The Actes

And it fortuned as we wente to prayer, a certayne Damself possessed with a spirite that prophesied, met vs, whiche brought her master and mistres muche vauntage, with prophesying. The same folowed Paule and vs, and cryed sayinge: these men are the seruantes of the most hye god, whiche shewe vnto vs the waye of saluation.

The.xvii.Chapter.

AD all the Attentions and straungers whiche werethere, gaue themselves to nothyng els, but either to tell, or to heare newe tydings.

Foras I passed by, and behelde the maner howe ye worshop your goddes: I founde an altare wherein was wrytten, vnto vnknewen god. whō ye then ignorauntly worshippe, hym shewe I vnto you.

The.xviii.Chapter.

AND because Paule was of the same craft, he abode with Aquila and Priscilla his wife, and wrought: their craft was to make tentes.

And Paule chose his heade in Tencyrea, for he had a vowe.

The.xix.Chapter.

AND god wrought no small myracles by the handes of Paule: so that frō his body, were brought vnto the sicke, naphins, or partlets, and the diseases departed from them, and the euyl spirites went out of them.

And the euyl spirite answered, and sayde: Iesus I know and Paul I knowe, but who are yet

The.xx.Chapter.

I haue despyred no mans siluer, gold, or besture. Ye knowe well that these handes haue ministered vnto my necessities, and to them that were with me.

The.xxiii.Chapter.

Thou

of the Apostles.

Fol. xlii.

Thou shalt not curse the ruler of people.
The Saduces saye that there is no resurrection, neither angell, nor spirite. But the phariseis graunt bothe.

The. xxv. Chapter.

It is not the maner of the Romaynes to deliuer any man þe shoulde perithe before that he which is accused, haue the accusars before him, and haue licence to answer for himselfe, concerning the crime layde agaynst him.

By thinketh it vnrasonable for to sende a prisoner, & not to shewe the causes which are laide agaynst him.

The. xxvi. Chapter.

Ishewed fyrste vnto them of Damasco, and at Ierusalem, and throught out all the coastes of Jewry, & to the Gentiles, that they shoulde repent, and turne to god, and do the righte workes of repentaunce.

¶ Here endeth the Actes
of the Apostles.

The Epistle of S. Paule to the Romaynes the.i. Chap.



For I am better bothe to the
Greekes and to them whiche
are no Greekes, vnto the lea-
ned, and also vnto the vnlea-
ned. Likewise as muche as in
me is, I am redy to preache
the gospel to you of Rome al-
so. For I am not ashamed of
the gospell of Christ, because
it is the power of God vnto saluacion to all that
belene, namely to the Jewe and also to the gentile.

The iust shall lyue by faith,

His inuisible thinges, that is to saye, his eter-
nall power and godhead, are vnderstonde and sens
by the workes from the creation of the worlde.

When they counted themselues wise, they be-
came fooles.

And as it seemed not good vnto them to be
known of god, euen so god deliuered them vp
vnto a leude mynde, that they should do the thin-
ges, whiche were not comely.

The.ii. Chapter.

Thinkst thou this, O thou man that iudgest
them whiche do suche thynges, and yet do-
est euen the very same, that thou shalt escape the
iudgement of god? Either despisest thou the ry-
ches of his goodnes, patience, and long sufferance,
and remembreth not howe that the kyndenes of
god leadeh the to repentaunce. But thou after
shine harde harte that cannot repent, heapest to-
gether the treasure of wrath against the daye of
vengeaunce, when shall be opened the righteous
iudge

to the Romaynes.

Fol. xlvi.

Iudgement of god, whiche will reward euerie man according to his dedes: that is to saye, prayse, honour, and immortallitie to them which conuince in good doyng and seeke eternall life. But to them that are rebellions and disobeye the trueth, and folowe the iniquitie, shall indignacion and wrath, tribulation and anguise vpon the soule of euery man, that doth euill of the Jewe sayd, and also of the Gentile. To euery man that doth good, shall come prayse, honour, and peace, to the Jewe sayd, and also to the gentile.

Befoꝛe god they are not righteous whiche heare the lawe, but the doers of the lawe, shall be iustified.

Their conscience beareth witnes vnto them and also they thoughtes, accusing one another or excusing at the daye, when god shall iudge the secretes of me by Iesus christ, according to my gospel.

The name of god is euell spoken of amonge the gentiles thowoe you.

He is a Jewe whiche is hid within, and the circumcision of the harte, is the true circumcision, which is in the spirite, and not in the letter, whose prayse is not of men, but of god.

The.iii. Chapter:

There is none righteous, no not one: there is none that vnderstandeth, there is none that seeketh after God, they all are gone oute of the waye, they are all made vnprofitable, there are none that doo the good no not one.

By the dedes of the lawe, shall no flesh be iustified in the sightes of god.

The righteousness no doubt whiche is good befoꝛe god, cometh by the faith of Iesus Christ
vnto

The Epistle

unto all, and vpon all that beleue.

All haue sinned, and lacke the prayse that is of valure befoze god: but we are iustified frely by his grace, throughe the redemption that is in Christ Iesu, whom god hath made a seate of mercy thow faith in his bloude, to shewe the righteousness whiche befoze him is of valour in that he forgeth the sinnes that are passed, which god dyd suffer to shewe at this tyme the righteousness that is allowed of hym, that he might be contented iuste, and a iustifier of him which beleueth in Iesus.

we suppose that a man is iustified by faith without the dedes of the lawe.

The.iii. Chapter.

Abraham beleued god, and it was counted vnto hym for rightwisenes.

To him that worketh, is the reward not reckened of fauoure: but of duetie. To him that worketh not, but beleued on him that iustificieth the vngodly, is faith counted for rightwisenes.

Blessed are they whose vnrighteousnesse are forgiven, and whose synnes are couered. Blessed is that man to whom the lord imputeth no sinne, where is no lawe, there is no transgression.

Christ was deliuered for our sinnes, and rose agayne for to iustifie vs.

The.v. Chapter.

We also reioyce in tribulation, for we knowe that tribulation bringeth patience, patience bringeth experience, and experience bringeth hope and hope maketh not ashamed, for the loue of god is shed abroad in oure heartes, by the holy ghost whiche is geuen vnto vs.

Seyng that while we were yet sinners, Christ dyed for vs, muche more then now: seyng we are iustified in his blood, shal we be saued from wrath
thow

thow hym.

Lykewise as by the sinne of one, condemna-
tion came on all men, euen so by y iustifying of one
cometh the righteousnesse that bringeth lyfe v-
pon all men. For as by one mannes disobedience,
many became synners: so by the obedience of one,
shall many be made righteous.

The. vi. Chapter.

WE are buried with hym by baptisme, for to
dye, that lyke wyse as Christ was rayled vp
from death by the glozy of the father, euen so we
also shoulde walke in a newe lyfe. For yf we be
graste in death lyke vnto hym, euen so muste we
be in the resurrection.

Let not sinne raigne in your mortall bodies,
that ye shoulde thereunto obey in the lustes of it.
Neither geue your membyres as instrumentes of
vnrightheousnes vnto sinne: but geue your selues
to god, as they that are alpye from death. Let not
sinne haue power ouer you. For ye are not vnder
the lawe, but vnder grace.

Remember ye not, how that to whomsoeuer
ye commit your selues as seruauntes to obey his
seruauntes, ye are to whome ye obeye, whether it
be of synne vnto death, or of obedience vnto righ-
teousnes.

As ye haue geuen your membyres seruauntes
to vncleannes and to iniquitie, from iniquitie to i-
niquitie: euen so now geue youre members ser-
uauntes vnto righteousnes, that ye maye be sanc-
tified.

The reward of sinne is death, but eternal lyfe
is the gyft of god, throught Iesus Christ our lord.

The. vii. Chapter.

The woman which is in subiection to a man
is bounde by the lawe to the man, as longe
as he liueth. Yf the man be dead, she is loosed from
the

The Epistle

the lawe of the man. So then yf while the manne lyueth the couple her selfe with another man, the shall be counted a wedlock breaker. But yf the mā be dead, he is free from the lawe, so that he is no wedlock breaker, though the couple her selfe with another man.

I know that in me, dwelleth no good thinge. No wyl is present w me, but I synde no meanes to perfourme that whiche is good. For I do not that good thyng which I wolde, but that euill do I, whiche I would not.

I delyte in the lawe of god, concerning the inner man, but I se a nother lawe in my membres rebelling agaynst the lawe of my minde, and subduyng me vnto the lawe of synne, whiche is in my membres. O wretched man that I am, who shall deliuer me from this bodye of deathe

The. viii. Chapter.

They that are carnall, are carnally mynded, but they that are spiritual, are ghostly mynded, to be carnally mynded is death, but to be spiritually mynded is lyfe and peace, because that the fleshy mynde is enemy agaynst god: for it is not obedient to the lawe of god, neither can be. So the they that are geuen to the flethe, cannot please god.

Yf ye lyue after the flethe, ye muste dye, but yf ye mortifye the dedes of the body, by the heipe of the spirite, ye shall lyue. For as many as are led by the spirite of god, they are the sonnes of god. For ye haue not receaued the spirite of bondage, to feare any moze: but ye haue receaued the spirite of adopcion, whereby we crye Abba father.

I suppose that the afflictions of this lyfe, are not worthe of the glozpe that shalbe shewed vpon vs.

The spirite maketh intercession mightely for vs,

to the Romaynes. Fol. xliiii.

vs, with groninges whiche cannot be expessed
with tounge.

Yf god be on oure syde, who can be againste
vs?

I am sure that neither death, neither life, nei-
ther aungels, nor rule neither power neither thin-
ges present, neither thinges to come neither height
neither loweth, neither any other creature shalbe
able to departe vs from the loue of god, shewed
in Ihusa Ihesu our lord.

The. ix. Chapter.

They which are the chyldzen of the fleshe, are
not the chyldzen of god.

He hath mercy on whome he will, and whom
he will, he maketh harde hearted.

God willing to shewe his wraath and to make
his power knowne suffered with longe patience
the vessels of wraathe, ordayned to damnacion, that
he might declare the riches of his glozy on the ves-
sels of mercy, which he had prepared vnto glozy:
that is to saye, vs whiche he called, not of the Ie-
wes onely, but also of the Gentiles.

The. x. Chapter.

The belefe of the harte iustificieth, and to
knowledge with the mouthe, maketh a man
safe, for the scripture sayth: whosoever belueth
on hym, shall not be ashamed.

whosoever shall on the name of the lord, shall
be safe.

The. xi. Chapter.

Euen so at this tyme, is there a remnant
left of grace, the election of grace. Yf it be
of grace, then it is not of wothes. For then were
grace no more grace. Yf it be of wothes, then is it
no grace. For then were deseruing no longer de-
seruing.

God hath wrapped al nations in vbelefe, & he
mighte

The Epistell

myght haue mercy on all.

O the depnes of the aboundaunt wysedome and knowledge of god, howe vnsearcheable are his iudgemētes, and his wayes past fyndyng out: for who hath knowen the mynde of the lord: or who was his counseler: other who hath geuen vnto him firste, that he mighte be recompensed a gaine: for of hym, and thowoe him, and for him are all thinges, to him be glory for euer.

The. xii. Chapter.

I Beseeche you brethren, by the mercifulnes of god, that ye make youre bodies a quicke sacrifice, holpe and acceptable vnto god: whiche is youre reasonable seruing of god: and fashion not your selues lyke vnto this worlde: but be ye chaūged in your shape, by the renuyng of your wittes, that ye maye fele what thinge, that good that acceptable, and perfecte wil of god is. For I saye (thowoe the grace that vnto me geue is,) to euery man amonge you, that no man esteeme of hymselfe moze then it becōmeth him to esteeme, but that he discretely iudge of hymselfe, accordyng as god hath dealte to euery man the measure of sayth.

Let loue be without dissimulation. Be kynd one to another with brotherly loue. Applye youre selues to the tyme. Blesse them whiche persecute you: blesse, but curse not. Be of like affection one towards another. Be not hye mynded, but make your selues equal to them of the lower sorte. Be not wise in your owne opinions. Recompence to no man euell for euell. Yf it be possible, howe best of your parte haue peace with all men. Yf thyne enemye hunger, fede hym. Yf he thirst, geue him drinke. For in so doyng thou shalt heape coales of fyre on his heade. Be not overcome of euill, but overcome euil with goodnes.

The. xiii. Chapter.

Let

to the Romaynes.

Fol. xlviii.

Lette euery soule submitte him selfe vnto the
auctorite of the hier powers. For there is no
power of god. The powers that be, are ordeyned
of god. whosoener therfore resisteth power, resisteth
the ordinaunce of god. And they that resist,
shall receaue to themselves damnation.

Ye must nedes obey, not for feare of vengeance
onely, but also because of conscience.

Owe nothing to any man, but loue one another.

Loue hurteth not his neyghboure. Therfore
loue is the fulfyllinge of the lawe.

Lette vs walke honestly, as it were in the daye
lyghte: not in eatynge and drinckynge, neither in
chamburyng, and wantonnes, neither in strife and
enuryng, but put ye on the Lorde Iesus christ.
And make not prouision for the fleshe, to fulfil the
lustes of it.

The. xliii. Chapter.

One beleueth that he maye eat all thyng,
another whiche is weake, eateth earbes. Let
not him that eateth, despoyle hym that eateth not.
And lette not hym whiche eateth not, iudge hym
that eateth.

This manne putteth difference betwene daye
and daye. Another manne counteth all dayes a
lyke. He that no man wauer in his dieu meanyng.
He that obserueth one daye, moze then another,
doth it for the lordes pleasur. And he þ obserueth
one day moze than other doth it to please the lord
also. He that eateth doth it to please the lord, for
he geueth god thanckes. And he that eateth not,
eateth not to please the lord with all, and geueth
god thanckes.

Christ therfore dyed and rose againe, and reuy-
ued, that he might be lord both of dead & quicke.

Euery one of vs, shall gyue accomptes of hym
kille to god.

Yf thy brother be grieved with thy meate, now

W. i.

walketh

The. i. Epistle

Walkest thou not charitably. Destroye not hym with thy meate for whome christ dyed.

The kyngdom of god is not meate nor drincke: But righteousnes peace and ioye in the holy ghost

All thynges are pure: but it is euill for that man whiche eateth with the hurt of his conscience. It is good nether to eate fleshe, nether to drincke wyne, nether any thing. wherby thy brother stonbleth, eyther falleth, or is made weake.

The. xv. Chapter.

Wherbyche are stronge, oughte to beare the frailnes of them whiche are weake, and not so stande in youre owne conceytes.

whatsoever thinges are writen afore tyme are writen for our owne learnynge, that we thorrowe patience and consofte of the scripture might haue hope.

Yf the gentyles be made partakers of theyr spiritual thinges, theyr dute is, to minister vnto them in carnall thinges.

The. xvi. Chapter.

I Beseeche you brethren marke them whiche cause diuisyon and geue occasyons of euill, contrary to the doctrine whiche ye haue learned, and auoyde them. For they that are suche, serue not the lord Iesus christ, but their owne bellies, and with sweete preaching and flatterynge wordes deceaue the hartes of the innocentes.

I wolde haue you wyle vnto that whiche is good, and to be innocent as concernynge euill.

Finis.

The first Epistle to the Corinthians the fyrst Chapter.



Beseeche you brethren in the name of oure Lorde Iesus Christ, that ye all speake one thinge, and that there be no dissention amonge you: but be ye knytte together in one mynde, and in one meaning.

The preaching of the crosse, is to the perishing of the world: but unto us which are saved, it is the power of god.

The foolishnes of god is wylser then menne, and the weakenes of god, is stronger then menne.

God hath chosen the foolish things of the world, to confounde the wylse. And god hath chosen the weak things of the world, to confounde things which are myghty. And byle things of the world, and things which are despised, hath god chosen, ye, and things of no reputation, for to bringe to nought things of reputation, that no fleshe shoulde reioyse in his presence.

The. ii. Chapter.

The eye hath not seene, and the eare hath not heard, neither hath entred into the eare of man, the things which god hath prepared for them that love him.

The spyete searcheth all things, yet the bottoms of goddes secretes. For what man knoweth the things of a man, save the spyete of a man, which is within him: euē so the things of god knoweth no manne, but the spyete of god.

The. iii. Chapter.

As long verely as there is among you envye, stryfe, and dissention, are ye not carnall and walke after the maner of menne.

¶ 11.

I have

The. i. Epistle

I haue planted, Apollo waired, but god gaue the increace. So then nether is he that planteth any thinge, nether he that watreth: but god that gaue the increace.

Euery manne shall receaue his rewarde accordyng to his labour.

O ther foundation can no manne laye, then that whiche is laide, whiche is Iesus christ. Yf any man buylde on this foundation, golde, siluer, pzeious stones, timber, haye, or stobie: euery mans worke shall appeare. For the daye shall declare it, and it shall be shewed in fyre. And the fyre, shall trye euery mannes worke, what it is. Yf any mans worke that he hath bylt vpon, byde, he shall receaue a rewarde. Yf any mans worke burne, he shall suffer losse, but he shall be safe hym selfe. Neuerthelesse yet as it were thozowe fyre.

Are ye not ware that ye are the temple of god, and howe that the sprete of god dwelleth in you? Yf any manne desyle the temple of god, hym shall god destroy. For the temple of god is holy, which temple ye are.

Yf any man seme wyle among you, let hym be a foole in this worlde, that he may be wyle. For the wysdome of this worlde, is folyshnes with god.

The. iiii. Chapter.

With me it is but a very small thinge, that I shoulde be iudged of you, ether of mannes iugement. No, I iuge not myne own self. I know nought by my selfe: yet am I not therby iustified. It is the lord, that iudgeth me. Therfore iudge nothyng before the time vntyll the Lord come, whiche wil lighten thinges that are hyd in darcknes, and open the counsels of the hertes, and then shall euery manne haue prayse of god.

what haile thou, that thou hast not receaued? yf thou haue receaued it, why reioycest thou as though

though thou haddest not receaved it?

The kyngdome of god is not in wordes, but in power.

The. v. Chapter.

O Elouer that fornicator to Haran, for the destruction of the flesh, that the spiryte may be saved in the daye of the lord Iesus.

Yf any that is called a brother be a fornicator, or couerous, or a worshipper of ydoles, eyther a raper, ether a dronchard, or an extorcioner, with him that is suche, let that ye eate not.

The. vi. Chapter.

If there utterly no wise manne among you, what not one at al, I can iudge betwene brother and brother, but one brother goeth to lawe with another, and that vnder the vnbeleuers.

Do ye not remember howe that the vnrighteous shall not inherit the kingdome of god? Be not deceauers. For nether fornicatours, nether worshippers of ydoles, nether whoremongers, nether weaklynges, neyther abusers of them selues with the makinge, nether theues, nether the couetous nether dronchardes, nether cursed speakers, neyther pylars, shall inherit the kingdome of heauen.

All thinges are lawfull vnto me, but all thinges are not profitable.

Remember ye not, that youre bodies are the membres of Christ? Shall I nowe take the membres of Christ, and make the I membres of an harlot? God forbid. Do ye not know and vnderstand I he whiche coupleth him selfe to an harlot, is become one body? For two (saith he) shalbe one flesh. But he that is ioyned vnto the lord, is one spirite.

All synnes that a manne dothe, are without the body. But he that is a fornicatour sinneth against his owne bodye. Either knowe ye not howe that youre bodies are the temple of the holie ghoste. whiche is in you, whome ye haue of god, and howe

that

that

The. i. Epistle

I ye are not your own: For ye are dearly bought.
Wherefore glorifye ye god in your bodies, and in
your spirites, for they are goddes.

The. vii. Chapter.

It is good for a man, not to touche a woman.
Neuerthelesse to auorde fornicatio, let every
manne haue his wyfe: and let every woman haue
her husbände. Let the manne geue vnto the wyfe
due beneuolence. Likewile also the wife vnto the
man. The wyfe hath no powre ouer her owne bo-
dy, but the husbände. And likewyse the man hath
not powre ouer his owne body, but the wyfe.
Withdrowe not your selues one frome another,
excepte it be with consent for a tyme, for to gyue
your selues to fastyng & prayer. And afterwarde
come againe to the same thing, lest Satan tempte
you for your incontinence.

It is better to mary, then to burne.

Lette euery manne wherin he is called, therein
abide with god.

Arte thou bounde vnto a wyfe, seke not to be
lowled: Arte thou lowled from a wyfe, seke not a
wyfe. But and yf thou take a wyfe, thou synnest
not. Likewyse yf a virginne Marye, she synneth
not. Neuerthelesse such shal haue trouble in their
fleshe, but I saue you.

The synge manne careth for the thinges of the
Lorde. But he that hath maryed, careth for the
thynges of the worlde: howe he maye please his
wyfe. There is difference betwene a virgyn and a
wife. The single woman careth for the thinges of
the lorde, that she maye be pure bothe in body and
also in sprete. But she that is maryed, careth for
the thynges of this worlde, how she maye please her hus-
bände. The wyfe is bound to the lawe as long as her
husbände lyueth: yf her husbände slepe, she is at li-
berte, to mary to whom she will onely in the lorde.

But

to the Corintians.

Co. i.

But thes hamper, if he do abide in my iugement.

The. viii. Chapter.

Meat maketh not vs acceptable to god: Neither yf we eate, are we the better. Neither yf we eate not, are we the worse. But take heed that your libertie cause not the weake to fall.

Yf meat hurte my brother, I wyll eate no flesh whyll the worlde standeth, because I wyll not hurte my brother.

The. ix. Chapter.

Who goeth a warfarre any tyme at his owne coster: who planteth a vineyarde and eateth not of the frute: who sedeth a flocke, and eateth not of the mylke:

Yf we sowe vnto you spirituall thinges, is it a greate thing yf we reape your carnall thinges?

Do ye not vnderstande, howe, that they whyche minister in the temple haue theyr syn- dyng of the temple: And they whyche wayre as the aulter, are partakers wiche the aultare: Euen so also dyd the lord ordeyne, that they whyche preach the gospel, shulde lyue of the gospel.

Wo is to me, yf I preache not the gospel.

They whiche run in a course, run all, yet one receaueth the reward. So run ye may obtaine.

I tame my body and bynge it into subiection, leaste after that I haue preached to other, I my selfe shulde be caste awaye.

The. x. Chapter.

Lette hym that thynketh he standeth, take heed leaue he fall.

But god is faithfull whiche shall not suffer you to be tempted aboue your strenght: but shall in p myddes of temptation make awaye to escape out.

Is not the cuppe of blessinge whiche we blesse partakynge of y bloude of christ: is not the breade which we breake, partakynge of the body of christ: because that we (though we be many) yet are one

Co. iiii.

byade,

the .i. Epistle

bzeade, & one bodye, in asmuche as we all are partakers of one bzeade.

Ye can not dzyneke of the cup of the Lorde, and of the cup of the deuyle. Ye can not be partakers of the lordes table, and of the table of deuyles.

All thynges are lawfull vnto me, but all thynges are not expedient. All thynges are laufull to me, but al thynges ediffy not. Let no man seke his owne piossyt, but let euery manne seke anothers welthe.

Whether ye eate oz dzyneke, oz whatsoeuer ye do, do all to the praise of god.

The .xi. Chapter.

Iwolde ye knewe that Chziste is the head of euery manne. And the manne is the womans head. And god is chzistes head.

A manne ought not to couer his heade, for as moche as he is the ymage and glozpe of god. The womanne is the glozpy of the manne, for the manne is not of the woman, but the woman of the man. Rather was the man created for the womans sake, but y woman for y mas sake. For this cause ought y womā to haue power in her head for the angels sakes. Yf there be anye among you that lusteth to strine, lette him knowe that we no sache cullome, nether the congregacions of god.

There muste be sectes amonge you, that they whiche are perfecte among you might be knowen

The Lorde Iesus the same nyght in whiche he was betrayed, toke bzead, and thanked and brake, and sayde: Take ye, and eate ye, this is my bodye whiche is broken for you. This do ye in the remembraunce of me. After the same maner he toke the cuppe when supper was done, sayenge: This do as ofte as ye dzyneke it, in the remembraunce of me. For as often as ye shall eate this bzeade, and dzyneke this cuppe, ye shall haue the Lordes death

to the *Corinthians*.

Fol. *ii.*

be the tyll he come: Wherefore whosoener shall
eate of this breade, or drinke of the cuppe, vnwof
the y, shall be giltye of the bodye and bloude of the
LORDE. Let a man therefore examine himselfe
and so let him eate of the breade, and drinke of the
cup. For he that eateth or drinketh vnwof the y
eateth and drinketh his owne damnacion because
he maketh no difference of the lordes body. For
this cause many are weake and sycke amonge you
and many sleepe.

Yf we had truly iudged our selues, we shuld
not haue bene iudged.

The. xii. Chapter.

I Declare vnto you, that no man speakinge in
the spirite of god, desieth Iesus. Also no
man can saye that Iesus is the lord, but by the
holy ghost.

And yf one member suffer, all suffer with him
yf one member be had in honour all members be
glad also.

The. xiii. Chapter.

Though I had all faith, so that I could moue
mountaynes out of there places, and yet
had no loue, I were nothinge.

When that whiche is perfect, is come: then that
whiche is vnperfect, shall be done awaye.

Now we se in a glasse, euen in a darke speaking
but then shall we se face to face. Now I know vn-
perfectly, but then shall I knowe euen as I am
known. Now abydeth fayth, hope, and loue, euen
these thre: but the chiefe of these is loue.

The. xiiii. Chapter.

Bethen be not chyliden in wit. Howe be it
as concernyng maliciousnes, be chyliden.
But in witte be perfect.

Let your wiues kepe silence in the congrega-
tions. For it is not permitted vnto the to speake:
but let the be vnder obedience. Yf they wil learne

the. i. Epistle

anythyng, let them are there husbanbes at home.
For it is a game for women to speake in the con-
gregation.

The. xv. Chapter.

By the grace of god I am that I am, and his
grace whiche is in me, was not in dayne, but
I laboured more abundantly then they al, yet not
I, but the grace of god which is with me.

By a man came death, and by a man came the
resurrection of the dead. For as by Adam al dye,
euen so by Christ shall all be made aloue, and eue-
ry man in his owne order.

Malicious speakinges corrupt good maners.

The body is lowen in corruption, and ryleth
in incorruption. It is lowen in dishonour, and ry-
seth in honour. It is lowen in weaknes, and riseth
in power. It is lowen a naturall body, and ryleth
a spirituall bodye.

Fleshe and bloude, cannot inherite the kyng-
dome of god. Neither dothe corruption inherite
vncorruption. Beholde I shewe you a misery.
We shall not all slepe but we shall al be chaunged,
and that in a moment and in the twinklynge of an
eye at the sounde of the last trompe. For the trope
shall blowe, and the deade shall ryle incorruptible,
and we shall be chaunged. For this corruptible
must put on incorruptibilite, and this mortall must
put on immortallitie.

The. xvi. Chapter.

Watche ye, for ye fast in the sayth, quyte you
lyke men, and be stronge. Let all your busi-
ness be done in loue.

The

The. ii. Epistle to the Corinthians, the first Chap.



For as the afflictions of Christ are plenteous in vs, eue so is our consolacion plenteous by Christe,

Our reioysinge is this, the testimony of our conscrie that in singlenes and godlye purenes and not in fleshlye wisdom, but by the grace of

God, we haue had our conuersacion in the world, and mooste of all to you wardes.

The. ii. Chapter.

We are vnto god the swete sauour of Christ both amōg the which are saued, & also amōg them which perishe. To the one parte we are the sauour of death vnto death, & vnto the other part are we the sauour of life vnto lyfe. We are not as many are, which choppe and chaunge w the word of god, but eue out of purenes, and by the power of God, and in the sighte of God, so speake we in Christe.

The. iii. Chapter.

Which trust haue we through Christ to godward, not that we are sufficient of our selues to thinke any thing, as it were of our selues, but our ablenes cometh of god, whiche hath made vs able to minister the newe testament, not of the letter, but of the spirite, for the letter killeth, but the spirite geueth lyfe. The lord no doute is a spirite: and where the spirite of the lord is; there is libertie.

The. iiii. Chapter.

If our gospel be yet hid, it is hid among them that are loste, in who the god of this world hath blinded the eyes of the, which beleue not, least the

The. ii. Epistle

the light of the glorious gospel of Christ, which is the Image of god, shoulde shyne on them.

But exceeding tribulacion which is momentary a light, prepareth an exceeding & an eternal weight of glory vnto vs, while we loke not on the thinges which are seene, but on the thinges which are not sene. For thinges which are sene, are tempozal but thinges whiche are not sene, are eternall.

The. v. Chapter.

For we must all appere befoze the iudgement seate of Christ, that every man maye receiue the workes of his body accordinge to that he hath done, whether it be good or bad.

Old thinges are passed awaye beholde all thinges are become newe.

The. vi. Chapter.

I haue hearde the in a time accepted: and in the daye of saluacion haue I succoured thee. Behold now is that well accepted tyme: beholde now is þe daye of saluacion. Let vs geue no man occasion of euill, that in oure office be founde no faute: but in all thinges let vs behaue oure selues as the ministers of god.

what fellowship hath righteousnes with vnrighteousnes: what company hath light with darkness: what recozde hath Christ with Belial: either what part hath he that beleueth with an infidelle how agreeth the temple of god with Idols: And ye are the temple of that liuyng god, as sayde god. I wyll dwell among them, and walke among them, and wyll be their god, and they shalbe my people.

The. vii. Chapter.

Oddly sorow causeth repentaunce vnto saluacion not to be repented of: when worldlye sorow causeth deathe.

The. viii. Chapter.

to the Corinthians.

Fol. liii.

Ye knowe the liberalitie of our Lorde Iesus Christ, whiche though he were ryche, yet for your sakes became poore, that ye thow his pouertie, might be made riche.

Yf there be fyrst a willing mynde, it is accepted accordyng to that a man hathe, and not accordyng to that he hath not.

The. ix. Chapter.

Whis yet remember how that he whiche soweth lytel, shall reape lytel, and he that soweth plenteously, shall reape plenteously. And let every man do accordyng as he hath purposed in his hert, not grudgyng yf of necessitie, for God loueth a chereful geuer.

The. x. Chapter.

The weapons of oure warre are not carnall thynges, but thynges mighty in god, to cast downe strong holdes, wherewith we ouerthrowe ymaginations, and every hie thyng that exalteth it selfe agaynste the knowledge of god, and bringe into captiuitie all vnderstanding to the obedience of Christe, and are ready to take vengeance on all disobedience, when your obedience is fulfilled.

Let him that reioyleth, reioyle in the Lorde, for he that praiseth himselfe, is not allowed, but he whome the lorde praiseth.

The. xi. Chapter.

These false Apostles are disceytfel workers and fashion themselves lyke vnto the Apostles of Christ. And no maruayle, for Satan hym selfe, is chaunged into the fashion of an aungell of light. Therefore it is no great thyng, though his ministers fashion themselves as though they were the ministers of righteousnesse: whose ende shall be accordyng to there dedes.

Who is sicke, and I am not sicke? who is hurt in the faith and my heart burneth not? if I must
nedes

The Epistell
wedes reioyce, I will reioyce of myne infirmities:
The. xii. Chapter.

And least I should be exalted out of measure
thorow the abundances of reuelacione: there
was geuen vnto me vnquietnes of the fleshe, the
messenger of Satan to buffet me: because I should
not be exalted out of measure. For this thyng be-
sought I the lord thyse, that it mighte departe
from me, and he sayde vnto me: my grace is suffici-
ent for thee. For my strengthe is made perfecte
thorow weakenes, very gladlye theretofor wyl I
reioyce of my weakenes, that the strengthe of
Christe maye dwell in me.

The chyldren ought not to laye vp for the fa-
thers and mothers, but the fathers and the mo-
thers for the chyldren.

The. xiii. Chapter.

In the mouth of two or thre witnesse s, shal
euery thyng stande.

Fennally brethren lare ye well, be perfect, be
of good comforte, be of one mynde, lye in peare
and the Lord of loue and peace shal be with you.

The Epistell of S. Paule to the Galathians the. i. Chap.

Neuerthelesse though we oure selues, or an
angell from heauen, preache any other gos-
pell vnto you, then that whiche we haue preached
vnto you, holde him as acursed.

Ye I studied to please menne, I were not the
seruaunte of Christe.

I certifie you brethren, that the gospel which
was preached of me was not after the manner of
menne, neither receyued I it of man, neither was
I taught it, but receyued it by the reuelacion of
Iesus Christe.

The

The. ii. Chapter.

AND when Peter was come to Antioche I withstode him in þ face, for he was worthy to be blamed. We which are Jewes by nature, and not sinners of the gentilee, know that a mā is not iustified by the dedes of the lawe, but by the fayth of Iesus Christ. And therfore we have beleued on Iesus Christe, that we mighte be iustified by the fayth of Christe, and not by the dedes of the lawe: becaule that by the dedes of the lawe, no fleshe can be iustified.

I lyue verely, yet nowe not I, but Christe lyueth in me.

Yf righteousness come of the law, then Christ dyed in vayne.

The. iii. Chapter.

ENEN as Abraham beleued god, and it was ascribed to hym for righteousness, vnderstand therfore, that they whiche are of saythe, the same are the chylzen of Abraham.

As many as are vnder the law, are vnder malediction. For it is wrytten, cursed is euery man þ continueth not in al thinges whiche are wrytten in the booke of the lawe to fulfill them.

To Abraham and his sede was the promys made, he sayth not in the sedes, as in many, but in the sede, as in one, whiche is Christ.

The scripture concluded all thinges vnder synne, that the promes by the saythe of Iesus Christe, should be geuen vnto them that beleue.

The. iiii. Chapter.

IT is good alwayes to be feruent, so it be in a good thyng.

The. v. Chapter.

IN Iesu Christ neither is circūcisiō ani thing worth, neither yet vncircumcisiō, but faith which by loue is mighty in operacion.

All the law is fulfilled in one word, which is this: thou

The Epistle

thou shalt loue thyne neighbour as thy selfe. Ye
pebyte and deuoure one another: take hede leaſt
ye be consumed one of another.

The fleſhe luſteth contrary to the ſpिरite, and
the ſpिरite contrary to the fleſhe. Theſe are con-
trary one to the other, ſo that ye cannot doe that
whiche ye woulde. But and yf ye be ledde of the
ſpिरite, then are ye not vnder the lawe.

The dedes of the fleſhe are manifeſt, whiche
are theſe, aduoutry, fornicacion, vncleannes, wan-
tonnes, poolarrie, witchcraft, hatred, variaunce,
yele, wrathe, ſtrife, ſedicion, ſectes, enuyinge, mur-
der, dronkenneſſe, gluttony, and ſuche lyke, of the
whiche I tell you befoze, as I haue tolde you in
ſyme paſt, that they whiche commit ſuche thynges
ſhal not inherite the kyngdome of god.

The fruite of the ſpिरite is loue, ioye, peace,
long ſuffering, gentlenes, goodnes, faithfullneſſe,
mekenes, temperance. Againſt ſuche there is no
lawe. They that are Chriſtes haue crucified the
fleſhe with the appetites and luſtes. Yf we lyue in
the ſpिरite, let vs walke in the ſpिरite. Let vs not
be vayne glorious prouokynge one another and en-
uying one another.

The. vi. Chapter:

Brethren, yf any man be fallen by chaunce in
to any faute, yewhiche are ſpirituall helpe
to amend hym, in the ſpिरite of mekenes: conſide-
ring thy ſelfe, leſt thou alſo be tempted. Beare ye
one anothers burthen, and ſo fulfill the lawe of
Chriſt. Yf any man ſeme to himſelf that he is ſum-
what, when he is in dede nothing, the ſame decea-
ueth himſelfe in his ymaginacion. Let euery man
proue his owne worke, and then ſhall he haue re-
ioyſynge in his owne ſelfe, and not in another. For
euery man ſhall beare his owne burthen.

What ſo euer a man ſoweth, that ſhal he reape, he
that

to the Galathians. fol 16.

that soweth in his fleſhe, ſhall of þe fleſhe reape corrupcion. But he that ſoweth in the ſpyte, ſhall of the ſpyte reape lyfe everlaſting. Lette vs not be wery of well doyng, for when the time is come, we ſhall reape without weatines. whyll we haue therfore tyme, lette vs do good vnto all men, and ſpeciallve vnto them, whiche are of the houſholde of ſaythe.

God for brdde that I ſhulde reioyce, but in the croſſe of oure lord Jeſu chriſt, wherby the world is crucified as touchyng me, and I as concerning the world.

The Epistle of S. Paule to the Ephesians, the fyrſte Chapter.

Blessed be god the father of our lord Jeſu Chriſt, whiche hath blessed vs with all manner of ſpirituall blessings in heavenly thynges by Chriſt, accordyng as he had choſen vs in him, before the foundation of the world was layde, that we ſhuld be ſayntes, & without blame before him, throughe loue. And ordeyned vs before throughe Jeſu Chriſte to be heyes vnto hym ſelfe, accordyng to the pleaſure of hys grace, wherwith he hath made vs accepted in the beloved.

The. ii. Chapter.

By grace are ye made ſafe throughe fayth, and that not of your ſelues, for it is the gyfte of god, and commeth not of workes, leſt anye man ſhulde boſte him ſelfe. for we are his workeman ſhew created in Chriſt Jeſu vnto good workes, vnto the whiche, god ordeined vs before, that we ſhulde walke in them.

But now in chriſt Jeſu, ye whiche a while ago were farre of, are made nye, by þe bloude of chriſt.

¶. i.

Nowe

The Epistle.

Nowe ye are no more strangers, and fozeners,
but citelyns with the sainctes, & of the household
of god, and are bylte vpon the foundation of the
Apostles and prophetes, Iesus Christ beyng the
head corner stone, in whom euery bilding coupled
together groweth vnto an holy temple in the lord
in whome ye also are bylt together, and made an
habitation for god in the spere.

The. iiii. Chapter.

Exhorte you, that ye walke worthy of the
vocation wherwith ye are called, in all humi-
lities of mynde, & meekenes, and long sufferynge,
forbearing one another throught loue, and that ye
be diligent to kepe the vnitie of the spere in the
bonde of peace, beyng one body, & one spere, euen
as ye are called in one hope of your callinge.

To euery one of vs is geuen grace accordyng to
the measure of the gyfte of Christ.

Hence forth be no more chyldeyn, wauerynge
and carped with ieuelye wynde of doctrine, by the
wplynes of mynde, and craftines, wherby they lay
awayte for vs to deceryue vs. But lette vs folowe
the truth in loue, and in all thinges growe in him
whiche is the head, that is to saye christ.

As concernyng the conuersation in time past,
laye fro you y olde man, which is corrupt thow
the deceuable lustes, and be ye renued in the spere
of youre myndes, & put on that newe man which
after the ymage of god, is shapen in righteousnes
and true holynes.

Be angrie but synne not, lette not the sunne go
downe vpon your wyathe.

Let no fylthy comunicatio procede out of your
mouthes, but y which is good to edifye w al wher
nede is: that it maye haue fauour w the hearers.

The. v. Chapter.

This ye knowe that no whoremonger, ether
vncleane

to the Ephelians. Fol. lvi.

vnclene person, or couetous person, whiche is the
worshypper of ydolles, hathe any inheritaunce in
the kyngdome of christ and of god.

Take hede that ye walke circumspectly: not as
fooles, but as wyse, redempyng the tyme: for the
dayes are euill.

Be not droncke with wyne, wherin is excess.

women submytte your selues vnto youre owne
husbandes, as vnto the lord. For the husband is
the wyues head, euen as christ is the heade of the
congregation.

Husbandes loue your wyues, euen as christ lo-
ued the congregatyon, and gaue him selfe for it, to
sanctifye it. &c.

Let the wyfe se that she feare her husbände.

The. vi. Chapter.

Althers mote not youre chylzen to wrathe,
but byng them vp, with the nourtour and
information of the lord.

Remember that whatsoeuer good thyng anye
man doeth, that shall he receaue againe of the lord:
whether he be bounde or fre.

Put on the armour of god, that ye maye stande
stedfast againste the crafty assautes of the deuyll.
for we wrestle not against flethe and bloude: but
against rule, against power, and againste worldely
rulers of the darcknes of this worlde, against spi-
rituall wyckednes, for heauenly thynges.

The Epistell to the Philippians.
the fyrste Chapter.

So that christ be preached all manner waies,
whether it be by occasiō, or of true meaning
therin ioye, ye and wyll ioye.

Christ is to me life, & death is to me auantage.
I desire to be lowled, & to be with christ, whiche

Phil.

thyng

The Epistle
thinge is best of all.

The. ii. Chapter.

The ye drawe one waye, hauynge one lone;
beynge of one accord, & of one mynde, that
nothyng be done thowwe strese or bayne gloype,
but that in mekenes of mynde euerie man esteeme
other better them him selfe. And loke not euerie
manne on his owne thinges, but euerie man on the
thinges of other menne.

God hath exalted him & geue him a name aboue
al names, that in þ name of Iesus, shoulde euerie
knee bowe, both of thinges in heauen, and thynges
in earthe, and thinges vnder the earth, & that
all tounge shoulde confesse that Iesus Christ is
the lord, vnto the praise of god the father.

It is god whiche worketh in you, both the wyll
and also the dede of good wyll.

All other seke their owne, and not that whiche
is Iesus christes.

The. iii. Chapter.

Beware of dogges, beware of euyl workers,
beware of dissention. For we are circumci-
sion whiche worshyp god in the sprete, & reioice in
christ Iesu, and haue no confidence in the fleshe.

I do iudge all thinges but donge, that I might
wyne christ, & myght be found in him, not hauing
mine owne righteousnes whiche is of the law, but
þ whiche springeth of the faith whiche is in christ.

Brethren be folowers of me, and loke on them
whiche walke euen so, as ye haue vs for an ensam-
ple. For many walke, of whome I haue tolde you
often, and now tell you wepyng, that they are the
enemies of the crosse of christ, whose ende is dam-
nation, whose god is their bely, and whose gloype
is their shame, whiche are wordelye mynded. But
oure conuersation is in heauen, from whence we
loke for a sauour, euen the Lorde Iesus Christ,
whiche

to the Collossians. Fol. lvi.

whiche shall chaunge oure vyle bodyes that they
maye be fashioned lyke vnto his glayous bodye,
accorpyng to the workynge, wherby he is able to
subdue all thynges vnto him selfe.

The. iiii. Chapter.

BE not careful, but in all thynges shewe your
petition vnto god in prayer and supplicatio
with geuyng of thanks.

I haue learned in whatsoeuer estate I am, there
with to be content.

Euerye where and in all thynges I am instru-
cted bothe to be full, and to be gentye, to haue
plentye, and to suffer nede. I can do all thynges
thoroughe the helps of chryst, whiche strengthened
me.

The Epistell of S. Paul to the Collossians, the fyrst Chapter.

By hym were all thynges created, thynges
that are in heauen, and thynges that are in
earth, thynges visibill, and thynges inuisibill, whe-
ther they be maieste or lordshyppe, eyther rule or
power, All thynges are created by hym, and in him
and he is before all thynges, and in him all thynges
haue theyr beyng.

The. ii. Chapter.

In chryst dwelleth all the fulnesse of the god-
hede bodely, & ye are complete in him, whiche
is the heade of all rule and power, in whome al-
we are circumcised with circumcision made withou-
t handes, by putting of the synfull body of the fleshe
thoroughe the circumcision that is in chryst, in that
ye are buried w him thoroughe baptisme in whō ye
are also risen agayne thoroughe faith, & is wrought
by & operatio of god, which raised him fro death.

¶. iii.

ye

The Epistell
The.iii.Chapter.

Yf ye be then rylen againe with chryst, seke those thynges whiche are aboue, where chryst sytteth on the ryghte hande of god. Set youre affection on thynges that are aboue, and not on thynges whiche are on the earthe.

Wortify your membez whiche are on the erth, fornication, vncleannes, vnnatural lust, euyl concupiscence, and couetousnes, whiche is worshipping of ydolles. for whiche thynges sake, the wrath of god cometh on the chyliden of vnbefese.

And all thynges whatsoeuer ye do in worde or dede, do in the name of the lord Iesu, geuyng thanks to god the father by him.

Husbandes loue your wyues, and be not bytter vnto them.

Seruauntes, be obedient vnto your bodely masters in all thynges, not wth eye seruite, as men please, but in singlenes of harte, fearyng god.

Ye masters do vnto youre seruauntes that, whiche is iuste and equall, seynge ye knowe that ye haue also a master in heauen.

The.iiii.Chapter.

Let youre speache be alwayes well fauoured and powdred with salt, that ye maye knowe howe to answer euey manne.

The fyrst Epistell to the Thessalonians, the fyrste Chapter.

Our exhortation was not to byng you to sorrowe, nor yet to vncleannes, neyther was it with gyle, but as we were alowed of god, that the gospel shulde be comytted vnto vs, euen so we speake: not as though we entended to please men, but god whiche trieth pure hartes. Reyther was

to the Thessalonians.

Fol. lxxii.

was our conuersation at any time with flattering wordes, as ye well knowe, nether in cloked couerousnes, god is recorde, nether soughte we prayse of menne, nether of you, nor yet of any other. 1c.

For what is our hope or ioye, or crowne, or reioysynge: are not ye it in the presence of our lord Iesus christ at his commynge: yee ye are our glorye and ioye.

The.iii. Chapter.

This is the wyll of god, euen that ye shoulde be holy, and that yee shoulde abstayne frome fornication, that every one of you shoulde knowe howe to kepe his vessel in holynes and honoure, and not in the lust of concupiscence, as do the hethen, whiche knowe not god. That no man go to farte and defraude his brother in bargaynyng, because the lord is a venger of all suche thynges as we tolde you before tyme, and testified. For god hath not called vs vnto vncleannes, but vnto holynes. He that therfore despiseth, despiseth not manne, but god, whych hath sent hys holye spyrte amonge you.

I wolde not brethren haue you ygnorant concerninge them whiche are fallen a slepe, that ye sorowe not as other do, whiche haue no hope. For yf we beleue that Iesus dyed and rose agayne: euen so then also whiche slepe by Iesus, wyll god bringe agayne with him.

The.v. Chapter.

Of the times and seasons brethren ye haue no neede that I wyte vnto you: for ye your selues knowe perfectlye, that the daye of the lord shall come euen as a thefe in the nyght. When they shall saye peace and no danger, then cometh on them soden destruction, as the traualynge of a womanne with chylde, and they shall not scape.

Let vs not slepe as do other, but let vs walke and be sober, for they that slepe slepe in the night

¶.iii.

and

The. i. Epistell

and they þe dronchen, are dronchen in the night
But lette vs whiche are of the daye, be sober, ar-
med with the brest place of faith and loue, & with
hope of saluation as an helmet. For god hath not
apointed vs vnto wrath: but to obtayne saluatiō
by the meanes of oure lord Iesu Christe whiche
dred for vs, that whether we wake, or sleape: we
shulde lyue togyder with him.

**The second Epistell to the Thessa-
lonians, the fyrst Chapter.**

We our selues reioyce of you in the congrega-
tions of god ouer your patience & sayth,
in all youre persecutions and tribulations that ye
suffre, whiche is a token of the ryghteous iudge-
ment of god, that ye are counted worthy of the
kingdome of god, for whiche ye also suffre.

The. ii. Chapter.

Let no man deceaue you by any meanes, for the
lorde commethe not excepte there come a depar-
tyng synne, and that that synfull man be opened,
the son of perdition whiche is an aduersarye, and
is exalted aboue all that is called god, or that is
worshypped: so that he shall sytte as god in the
temple of god, and shewe him selfe as god.

The. iii. Chapter.

We requyre of you brethren in the name of oure
lord Iesue Christ, that ye with draw your selues,
from euery brother that walketh inordinatelye, &
not after the institutiō whiche ye receaued of vs.

When we were with you, this we warned you
of, that yf there were any whiche wold not worke,
that the same shulde not eate,

Yf any man obey not your sayinges, sende vs worde of hym by a letter, and haue no companie with him, that he maye be a shamed, and count him not as an enemy, but warne him as a brother.

The. i. Epistel of S. Paule to Timothe the. i. Chapter.

The ende of the commaundementes is loue, that cometh of a pure herte, and of a good conscience, and of fayth vnfayned.

This is a true saying: and by all meanes worthy to be receyued, for Christ Iesus came into the worlde to saue synners.

The. ii. Chapter.

I Exhort þ therfore, þ aboue al thinges, pray-ers, supplications, intercessions, & geuyng of thanks be had for al men, for kynges, and for all þ are in auctoritie, that we may liue a quiet & a peaceable lyfe, in all godlines and honestie. For that is good and accepted in the sight of God our Sauoure, whiche will haue all men saued, and to come to the knoweledge of the truthe.

I wyl that women araye themselves in comely apparell with shamesfallenes, and discrete be- hauiour, not with brydged heare, other gold or pearles, or costely araye: but suche as becommeth women that professe the worshippinge of god thow good workes.

Let the woman learne in silence with al sub- section. I suffer not a women to teache, neither to haue auctoritie ouer the man, but for to be in silence. For Adam was fyrst formed, and then Eue. Also Adam was not deceaued, but the womanne was deceyued, and was in transgression.

The. iii. Chapter.

The. i. Epistle.

Yf a man couet the office of a bishop, he despyeth a good worke. Ye and a byshop must be fauleles, the husbände of one wyfe, sober discrete, honestly appareled, barberous, apt to teache, not dronken, no fyghter, not geuen to filthye lucre: but gentle, abhoyring fighting, abhoyring conetousnes, & one that ruleth his owne house honestly, haupng chyl- dzen vnder obedience withall honestie. For yf a man cannot rule his owne house, how shall he care for the congregation of god. He maye not be a ydg- scoler, lest he swell and faule into the iudgemente of the euell speaker. He must also be well reported of among them whiche are without foythe, lest he fall into rebuke and snare of the euell speaker.

Let the deacons be the husbādes of one wyfe, & suche as rule theyr chyl- dzen well, and theyr owne householde.

The. iiii. Chapter.

The spyte speaketh evidently that in the la- ter times some shall departe from the fayth, and shall geue hede vnto spytes of errour, and de- uelpe the doctrine of them whiche speake false tho- row ypocritie, & haue theyr consciences marked w- an hote yron, for bydding to mary, & commaunding to abstaine from meates which god hath created to be receyued with geuiing thākes, of them which beleue and knowe the truth. For all the creatures of god are good, & nothing to be refused if it be re- ceaued with thankes geuiing, for it is sanctified by the worde of God and prayer.

Exercise thy selfe vnto godlynes. For bodely exercise profiteth lytell, but godlynes is good vnto all thynges, as a thyng whiche hath promysed of the life that is now, and of the lyfe to come.

The. v. Chapter.

She that is a very widow and frendlesse, put- teth her trust in god, and continueth in sup- plication

plication and prayer night and daye. But she that lyueth in pleasure, is dead, euen yet aloue.

The yonger widdowes refuse, for when they haue beggunne to waxe wanton, to the dishonour of Christ, then will they mary, hauing damnacion, because they haue broken theyr first sayth. And al so they learne to go from house to house ydle, yea not ydle onely, but also trifling and busy bodyes, speaking thinges whiche are not comely.

The elders that rule well, are worthy of double honour, moſte ſpecially they, which labour in the worde and in teaching.

Againſte an elder receaue none accuſation, but vnder two or three witneſſes.

Them that ſynne, rebuke openly, that other may feare.

Oſerue theſe thinges without haſtye iudgement, and do nothing partially.

Laye handes ſodenly on no man.

The. vi. Chapter.

If any man be not content with the hoſſome wordes of our lord Jeſu Chriſt, and with the doctrine of godlynes, he is puſt vp and knoweth nothing, but waſleth his bzaynes about queſtions and ſtriſe of wordes, where of ſpring enuy, ſtrepſe, raylinges, euyl ſurmizing and vaine diſputations of men with corrupt mindes, and deſtitute of the truth, which thinke that lucre is godlynes, from ſuche ſeparate thy ſelfe.

When we haue foode and drayment, let vs thee with be content.

They wyl be riche, faule into temptation and ſnares, and into many ſoliſhe and noyſome luſtes whiche drounde men into perdition and deſtruction. For couetouſnes is the roote of all euill, which while ſome luſteth after, they erred from the faith, & tangled the ſclues with many ſozowes.

Charge

The.i. Epistle

Charge the that are riche in this world, that they be not exceeding wyle, & that they trust not in the vncertayne riches, but in p̄liuing god whiche geueth vs aboundantly al thinges, to enioye the, & that they do good, and be riche in good workes, & redy to geue & distribute, laying vp in store for the selues a good foundation agaynste the tyme to come that they maye obtayne eternall lyfe.

The.ii. Epistle to Timothee the first Chapter.

GOD hath not geuen vs the spirite of feare, but of power, and of loue, and of sobernesse of mynde.

Be not ashamed to testifie our Lorde, neyther be a shamed of me, whiche am bounde for his sake, but suffre thou aduersitie also with the gospel through the power of god, whiche saued vs and called vs with an holy calling, not accorpyng to oure dedes, but accorpyng to his owne purpose and grace, which grace was geuen through Christ Iesu befoze the worlde was, but is now declared openly by p̄appering of our sauour Iesu Christ whych he hath put away death, and hath brought lyfe, and immortallitie vnto lyghte throughe the gospel.

The.ii. Chapter:

NO man that warreth entangleth himselfe in worldly busines, and that because he wolde please hym that hath cholen him to be Souldier, and though a man stryue for a mastery, yet is he not crowned except he strue lawfully.

It is a true saying: yf we be dead in hym, we also shall lyue with him. Yf we be pacient we shall also raygn with him. Yf we deny hym, he also shall deny

to Timothe.

Fol. lvi.

deny vs. Yf we beleuenot, yet abydeth he saythful. He cannot denye himselfe.

Stryue not aboute wordes, whiche is to no profyte, but to peruert the hertes.

The Lorde knoweth them that are his. And let every man that calleth on the name of Christ departe fro iniquitie. Notwithstanding in a great house are not onely vessels of golde, and of syluer, but also of wood and of earth, some for honoure, & some to dishonoure. But yf a man purge himselfe from suche felowes, he shalbe a vessel sanctified vnto honoure, mete for the lorde, and prepared vnto all good workes.

Forsythe and vnlearned questions putte from the, remembryng that they do, but gendze stryfe.

The.iii. Chapter.

Ye and al that wyll lyue godly in Christ Iesu muste suffre persecutions: but the euyl menne and discauers shal ware worse and worse, whyle they deceaue and are deceaued themselves.

All scripture geuen by inspiration of god, is profitable to teache, to improve, to amende & to instruct in rightwisenes, that the man of god maye be perfect and prepared vnto all good workes.

The.iiii. Chapter.

Preache the worde, be seruent, be it in season or out of season. Improve, rebuke, exhorte wth al longe suffering and doctrine. For the tyme wyll come, when they wil not suffre holsome doctrine, but after theyr owne lustes shal they (whose eares itche) get them an heape of teachers, & shal turne theyr eares from the truthe, and shalbe geuen vnto fables.

I am now ready to be offred, and the tyme of my departyng is at hande. I haue sought a good fight, and haue fulfilled my course, and haue kept the sayth. From hence forth, is layde vp for me a crowne

The Epistell
croune of righteousnes whiche the lord that is
righteous iudge shall geue me at that daye, not to
me onelye, but vnto ail them that loue his com-
mynng.

**The Epistle of S. Paule to
Titus the fyrst Chapter.**

ABishop must be faultlesse, as it becommeth
the minister of god. Not proude not angry,
no dyonarde, no fighter, not geuen to fylthy lu-
cre, but herberous, one that loueth goodnes, sobe
mynded, righteous, holpe, tēperate, & suche as cle-
ueth vnto the true word of doctrine, that he may
be able, to exhibite with holsome learning, and to
improue them that saye against it.

The Cretians are alwayes lyars, euil beastes
and slowe helpes.

They confesse that they knowe god: but with
the dedes they deny him, and are abhominable, &
disobedient, and to all good woorkes discommen-
dable.

The .ii. Chapter.

And the elder women lyke wise, that they be
in suche raymente as becommeth holynes,
not false accusers, not geuen to muche drynkinge,
but teachers of honest thinges, to make the yong
women sobe mynded, to loue theyr husbandes, to
loue theyr chyldren, to be discrete, chaste, huswifely
good and obedient to theyr owne husbandes, that
the worde of god be not euil spoken of.

The grace of god, that bringeth saluation vnto
al men, hath appered, and teacheth vs that we
should denie vngodlynes and worldly lusses, and
that we should lyue sobe mynded, righteouslye &
godly in this present world, lohyng for the blessed
hope

to Titus.

Fol. lxxl.

hope and glorious appering of the mightye God,
and of our sauour Iesu Christ, which gaue hym
selfe for vs, to redeme vs, from all vnrigh-
teousnes, and to pouрге vs a peculier people vnto him
selfe, feruently geuen vnto good workes.

The.iii. Chapter.

Werne them that they submit themselves to
rule and power, to obeye the officers, that
they be redy to all good workes.

Not of the dedes of righteousnes which we
wrought, but of his mercy he saued vs.

Forsythe questions and genealogies, and brawlings
and strife aboute the lawe, auoyde, for they are vn-
profitable, and superfluous.

A man that is geuen to heresie, after the fyrste
and the seconde admonicion, auoyde, remembryng
that he that is suche, is peruerced, and synneth, e-
uen damned by his owne iudgement.

The Epistle of S. Paule to the Hebrues the.i. Chapter.

GOD in tyme past diuersly and manye wayes
spake vnto the fathers by his prophetes, but
in these last dayes, he hath spoken vnto vs by his
sonne, whome he hath made heyre of all thinges,
by whome also he made the worlde.

He maketh his aungels spirites, and his minis-
ters flammes of fyre.

Are not all the aungels ministringe spirites
sent to minister for theyr sakes, whiche shalbe hey-
res of saluacion?

The.ii. Chapter.

He that sanctifieth, and they whiche are sanc-
tified are all one.

He

the Epistle

He in no place taketh on hym the angels, but **J**eede of **Israhel** taketh he on hym. wherfore in al thynges it became hym to be made lyke vnto his byerthen, that he might be merciful, and a faythful hye priest in thynges concerning god, for to purge the peoples synnes. For in that he himself sufferd and was tempted, he is able to succour them that are tempted.

The. iii. Chapter.

Arist as a sone hath rule ouer **J** house; whose house are we, so that we hold fast the confidence and the reioysing of that hope, vnto the ende.

Take hede byerthen, that there be in none of you an euil herte in vnbeleue, that he shoulde depart from the lyuing god: but exhort one another dayly, while it is called to daye; leaue any of you ware harde harted thowoe the deceptefulnesse of synne.

The. iiiii. Chapter.

The worde of god is quicke, and mightye in operacion, and sharper then any two edge swerd: and entreth thzough, euen vnto diuiding a sonder of the soule and the spzite, and of **J** ioyntes and the mary: and iudgeth the thoughtes and the intentes of the hearte: neither is there any creature inuisible in the sight of it. For all thynges are naked and bare vnto the eyes of hym, of whom we speake

The. v. Chapter.

We haue not an hye priest, which cannot haue compassion on our infirmities: but was in all poyntes lyke as we are, but yet without synne. Let vs therfore go boldly vnto the seate of grace, that we may receiue mercy, & fynde grace to helpe in tyme of nede.

Euery hye priest that is taken from among men is ordeyned for men, in thynges pertayninge to god, to offer gifies and sacrifices for synne: which
canns

to the Hebrewes.

Fol. lxxii.

can haue compassion on the ignorant, and on them that are out of the waye, because that he him selfe also is compassed with infirmitie, for the whyche infirmities sake, he is bounde to offer for synners, as well for his owne parte, as for the peoples.

No man taketh honoure vnto hym selfe, but he that is called of god, as was Aaron.

Christ in the dayes of his fleche dyd offer vpon pylers and supplications, with strong crying & teares, vnto him that was able to saue him from death, and was also heard, because of his obedience.

The. vi. Chapter.

IT is not possible, that they which were once legated, and haue tasted of the heavenly gift, and were become partakers of the holie ghost, and haue tasted of the good worde of god, and of the power of the worlde to come: yf they fall, shoulde be renued agayne vnto repentance, for as moche as they haue (as concerning them selues) crucified the sonne of god a freche making a moche of hym.

That erth whiche drynketh in the rayne, whiche cometh ofte vpon it, and dryngeth forth earbes meate for them that vse it, receaueth blessinge of god. But that grasse whiche beareth thornes and bryars, is reynoued and sunne vnto cursing & whose ende is to be burned.

God is not vnrighteous, that he shuld forgeth your worke and labour that procedeth of loue, whiche loue ye shew in his name, whiche haue ministered vnto the saines, and yet minister.

The. vii. Chapter.

Melchisedech, Abraham gaue tythes of all thynges.

Melchisedech syll is by interpretation kyng of righteuousnes, after that he is kyng of Salem, that is to saie, kyng of peace, withoure father

Y. i.

without

The Epistle

without mother, without kynne, and hath neither
beginnyng of his tyme, neither y, t end of his lyf:
but is lyghened vnto the soune of god, and con-
sisteth a prest for euer.

And verelye those chyldeien of Leui, whiche re-
ceiue the office of p prestes haue a comāderment
to take accordyng to the law, tithes of the people,
that is to saye, of their brethren, yf they thoughte they
sprange out of the loynes of Abraham.

Leuy him selfe also, whiche receaueth tithes,
payde tithes in Abraham.

The lawe made nothyng perfect, but was an
introduction of a better hope, by whiche hope,
we haue nye vnto god.

This manne (Christ) because he endureth euery
thyng an euerylastyng presthoode. wherfore he is
able also euer to saue them, that come vnto god by
him, sayyng he euer lyueth, to make intercession
for vs. Soche an hye preste it became vs to haue,
whiche is holy harmlesse, undefiled, separate from
synnes, & made hyer then heauen, whiche sedeth
not daily (as yonder hye preste) to offer vp sacri-
fice, first for his owne synnes, and then for the
peoples synnes, for that he dyd once for all, when
he offered vp hym selfe. For the lawe maketh men
prestes, whiche haue infirmitie, but the word of
the vther that came sence the lawe, maketh y sonne
prest, whiche is perfecte for euermore.

The viii. Chapter.

After those dayes sayth the lord, I will put
my lawes in their myndes, and in their har-
tes I will wyte them, and I will be their god,
and they shall be my people. And they shall not tea-
che, euery manne his neyghbour, and euery man
his brother sayinge: knowe the lord. for they shall
knowe

to the Hebrynes. Fol. lxiii.

knowe me, from the lell to the mosse of them, for
I wyl be mercifull ouer their vnrightheousnes and
on their synnes, and on their iniquities.

The. ix. Chapter.

The Priestes went alwayes into the fyrst ta-
bernacle, and executed the seruice of god.
But in the second went the hye pzeite, alone, one
every peare: and not without bloude, whyche he
offred for him selfe, and for the ignoraunce of the
people.

But Chzist beyng an hye pzeite of good thinges
to come: nether be the bloude of goates & calves,
but by his owne bloude he entred in once for all
in to the holy place, & founde eternal redemption.

Wherforuer is a testament, ther must also be the
deathe of him that maketh the testament, for the
testamēt taketh auctoritie when mē are dead, for
itis of no value as long as he y made it is a lyue.

Chzist is not entred into the holpe places that
are made with handes, which are but similitudes
of true thinges: but is entred into very heauen,
for to appeare nowe in the sight of god for vs: not
to offer him selfe, often as the hye pzeite entreth in
to the holy place every peare with straunge bloude,
for then muste he haue often suffered sence the
worlde began. But nowe in the ende of the worlde
hathe he appeared once to put synne to flyght, by
the offeringe vp of him selfe. And as it is appointed
vnto menne that they shall once dye, and then co-
meth the iudgement, euen so, chzist was once offer-
red to take awaye the synnes of manye, and vnto
them that loke for hym, shall he appeare agayne
without synne vnto saluation.

The. x. Chapter:

It is vnpossible that the bloude of oxen and
of goates shulde take awaye synnes.

This is the testament y I wyl make vnto them:

y. ii. after

The Epistle

after those dayes saithe the Lorde, I will put my lawes in their hartes, and in their mynde I will wryt them, and they: synnes and iniquities wil I remember no moze. And where remission of these shinges is, there is no moze offering for synne.

Lette vs consider one another to prouoke vnto loue, and to good workes, and that so moche the moze, because ye se that the daye draweth nye.

Yf we synne willyngly after that we haue receaued the knowledge of the trueth, there remaineth no moze sacrifice for synnes, but a fearful lohing for iudgement, and violent syle, whiche shall deuooure the aduersaries.

It is a fearfull thinge to fall into the handes of the liuyng god.

The iuste shall lyue by faith.

The.xi.Chapter.

Fith is a sure confidence of thinges, whiche are hoped for, and a certayntie of thynges whiche are not sene.

without faith it is vnpossible to please god.

By faith Moses when he was great, refused to be called the sonne of Pharaos daughter, & chose rather to suffer aduersitie with the people of god then to enioye the pleasures of synne for a season, and esteemed the rebuke of Christe greater riches then the treasure of Egypte, for he had respect vnto the rewardes.

The.xii.Chapter.

Whom the lord loueth, him he chastened, & he scourgeth every son that he receaueth.

No maner chastising in the present time, seemeth to be ioyous, but greuous, neuerthelesse afterwarde, it bringeth the quiet frute of rightcousnes vnto them, whiche are therein exercised.

Embrace peace with all men & holines, without the whiche no man shall se the Lorde.

Esau

to the Hebꝛues.

Fol. lxx.

Esau for one bꝛeakefast solde his byrthright, ye knowe howe that afterward when he wolde haue inherited the blessing, he was put by, & he found no meanes to come thereby agayne, no though he desired it with teares.

Ye are come vnto the mount Sion, and to the cytie of the liuynge god the celestiall Ierusalem, and to an innumerable sight of aungels, and vnto the congregation of the first borne sonnes whiche are wyrtten in heauen, and to god the iudge of al, and to the spytes of iust and perfecte menne, and to Iesus the mediator of the newe testamente, & to the sprynklyng of bloude that speaketh better then the bloude of Abel.

Dure god is consumynge fyre.

The. xiii. Chapter.

BE not forgetfull to lodge straungers, for therby haue dyuers receaued aungels into their houses vnwares.

Let wedlocke be had in pryncie in all pointes, and lette the chamber be vndefiled, for whose keepers and aduoutrars god wyl iudge.

Remembꝛe them whiche haue the ouersyght of you, whiche haue declared vnto you the worde of god. The ende of whole conuersation is that ye loke vpon, and folowe their faithe.

Be not carped about with dyuers and straunge learnynge.

Here we haue no continuyng cytie, but we seeke one to come.

To do good, and to distribute forgette not, for with suche sacrifices god is pleased.

Obeie them that haue the ouersight of you, and submyt youre selues to them, for they watche for your soules, euen as they that muste geue accomptes: that they maye do it with ioye, and not with greife, for that is an vnprofitable thyng for you.

Y.iii.

App

The Epistell of S. James the fyrste Chapter.

My brethren, count it exceeding ioye when ye fall into dyuers temptations, for as moche as ye knowe howe that the entryptng of your faith tryngeth pacience, and let pacience haue her perfecte worke, that ye maye be perfecte and sounde lackyng no thyng.

Yf any of you lacke wysdome, lette him aske of god whiche giveth to all menne indifferently, and casteth no manne in the teth, and it shall be geuen hym. But lette him aske it in fayth and wauer not for he that doubteth is lyke the waues of the sea tost of the wynde and caried with violence. Therefore lette that manne thynke that he shall receaue any thing of the lord, a waueryng mynded man, is vnstable in all his wayes.

Let the brother of lowe degree reioyce in that he is exalted, & the ryche in that he is made lowe, for euen as the floure of the grasse shall he vanishe awaye. The sonne riseth with heate, and the grasse wydereth, and his floure falleth awaye, and the beautie of the fashion of it perissheth, euen so shall the riche manne perishe with his aboundaunce.

Happy is that manne that endureth in temptation, for when he is tryed, he shall receaue the crowne of lyfe, whiche the lord hath promysed to them that loue hym.

God tempted not vnto euyl, neither tempted he any manne. But euerye man is tempted, drawen awaye, and entised of his owne concupiscence. When when luste hath conceaued, he tryngeth forth synne, and synne when it is finished tryngeth forth the death.

Every good gyfte, and euerie perfecte gyfte, is from aboue, and commeth downe from the father of lght, with whome is no variablenes, neyther is he chaunged vnto darkenes.

Lette euery man be swyfte to heare, slowe to speake, and slowe to wrath, for the wrath of man wyketh not that, which is righteous before god.

Be that ye be doars of the woide, and not heauers only, deceayning your selues with sophistry.

Pure deuotion and vndefiled before god the father, is this, to visite the fatherlesse, a wyddowes in their aduersyte, and to hepe hym selfe vnsotted of the woide.

The. ii. Chapter.

Wholoener shall hepe the whole sawe, and yet fayle in one point, he is gyfte in all.

There shalbe iudgement mercyles to him, that sheweth no mercy, and mortye reioyseth agaynst iudgement.

Faith yf it haue no dedes, is deade in it selfe.

A manne is iustified of dedes, and not of faith onely.

As the body without the spyrte is dead, euen so faith without dedes is dead.

The. iii. Chapter.

If a manne synne not in woide, the same is a perfecte man, and able to tame all the body.

The tounge is a lytle member, and boleteth greate thynges. It is an vnruefye euyl, full of deadly poison, the tounge can no manne tame.

Yf any man be wyse and endued with learnyng among you, let him shewe the woiches of conuersation in mekenes that is coupled with wysdome.

The wysdome that is frome aboue is fyrste pure, than peasable, gentle and easye to be increased, full of mercy and good frutes, without iudgyng, and without simulation: yea & the frute of

the Epistle
righteousnes is lowe in peace, of them that main-
taine peace.

The. iiii. Chapter.

Ye are and receyue not, because ye are amide.
Knowe ye not howe that the friendship of the
worlde is enemic to godward: whosoer wyl
be a frend of the worlde, is made the enemy of god.
What thing is your lyfe? It is not euen a va-
poure that appeareth for a lytle tyme, and then
vanished away.

To hym that knoweth howe to be good, and
doth it not, to hym it is sinne.

The. v. Chapter.

Go to now ye riche men, wepe and howle on
your wretchednes that shall come vpon you.
Your riches is corrupt, your garmentes are mothe
eaten, your gold and your syluer are cankered, and
the rust of them shall be witness vnto you, and shall
eate your fleche, as it were fyre.

Above all thinges my brethren, sweare not, ne-
ther by heauen, neither by the earth, neither by any
other othe. Let your yea, be yea, and your naye,
naye, lest ye fall into yppocrisie.

If any of you be diseased, let him call for the
elders of the congregation, and let them praye o-
uer hym, and anoynte him with oyle in the name
of the Lorde, and the prayer of fayth shall saue the
sicke, and the Lorde shall raise hym vp, & if he haue
committed sinnes, they shall be forgiven hym.

Confesse your faulces one to another, and
praye one for a nother, that ye maye be healed.

The prayer of a righteous manne auayleth
much, yf it be seruent.

Brethren yf any of you erre fro the truth, & another
conuert hym let the same know that he which co-
uerted the synner from goinge astraye oute of his
waye

of S. James.

Fol. lxxvii.

waye, shall saue a soule from death, and shall hyde
the multitude of synnes.

The. i. Epistle of S. Peter the first Chapter.

O yde by the loynes of your myndes, be sober
& trust perfectly on the grace that is brought
vnto you by the declaring of Iesus Christ, as obe-
dient childzen, not fashioning youre selues vnto
your olde lustes of ignorance: but as he whiche
called you is holy, euen so be ye holy in all maner
of conuersation, because it is written, be ye holys,
for I am holy.

The father without respect of person iudgeth
according to euery mannes workes.

Ye know how that ye were not redeemed with
corruptible siluer and golde from your vayne con-
uersation whiche ye receyued by the traditions
of the fathers, but with the precious bloude of
Christ, as of a lambe vndefiled, and without spot
whiche was ordeyned befoze the world was made,
but was declared in the last tymes for your sakes
whiche by his meanes haue beleued on God that
rayled him from death, & glorified hym, that your
faythe and hope might be in god.

Se that ye loue one another wth a pure heart fer-
uently: for ye are bozne a new, not of mortall seede,
but of immortall, by the worde of god, whiche ly-
ueth and lasteth for euer.

All flethe is as grasse, and all the glorie of mā
is as the floure of grasse. The grasse withereth &
the floure fallerth awaye, but the word of the lord
endureth euer.

The. ii. Chapter.

If so be that ye haue tasted howe pleasaunt
the lord is, to whom ye come as to a liuing stone
disallowed

Ch. 3. Epistle

Disallowed of men, but chosen of god, and precious
and ye as liuing stones, are made a spiritual house,
and an holy pithode for to offer vp spirituall sa-
crifice, acceptable to god by Iesus Christ.

Vnto you whiche beleue, he is precious, but vnto
thē which beleue not, the stone which the buyl-
ders refused, the same is made the head stone in
the corner, and a stone to stumble at, and a rocke
so offende them which stumble at the worde, and
beleue not that whereon they were set.

Wercly beloued, I beseeche you as straungers
and pilgrimes, abstayne from fleshly lustes, which
fight against the soule, and se that ye haue honeste
conuersation among the gentiles, that they which
backbite you as euell doers, maye se youre good
worshes, and praye god in the daye of visitation.

Submit youre selues vnto al maner of discipline
of man for the lordes sake, whether it be vnto the
kyng as vnto the chiefe heade, other vnto rulers,
as vnto them that are sent of hym, for the punish-
ment of euell doers, but for þe laude of thē that do
wel. Seruauntes obeye youre maysters with all
feare, not onelye yf they be good and courteous,
but also though they be froward. For it is thanks
worthy yf a man for conscience towarde god en-
dure greife, suffering wrongfully. For what praise
is it, yf when ye be sufferd for youre fautes ye take
it paciently: but yf when ye do wel ye suffre wrong
and take it paciently, then is there thanks with
God.

Christe suffered for vs, leuving vs an example
that we should folow his steppes, which dyd not
synne, neither was there gyle found in his mouth:
whiche when he was reuyled, reuyled not agayne
when he was buffeted, he threatened not, but com-
mitted the cause to him that iudgeth righteously,
whiche his owne selfe bare oure synnes in his body

on the tree, that we shoulde be deliuered fro sinne
and shoulde liue in righteousness.

The. iiii. Chapter.

WEmens apparell shal not be outward with
broyded heare, and hangyng en of golde, ey-
ther in putting on of gorgeous apparell, but lette
the hid mā of the heart be vncorrupt with a meke
and quiet spyte, which spyte is befoze god a thing
muche let by.

It is better (yf the wyl of god be so) that ye
suffre for wel doyng, then for euell doyng.

The. v. Chapter.

HE whiche suffereth in the flesh, ceaseth from
sinne, & he hence forward shoulde liue as much
spye as remaineth in the flesh, not after the
lustes of men, but after the wyl of god.

To this purpose was the gospell preached
vnto the dead, that they shoulde be condemn'd of
men in the flesh, but shoulde lyue befoze god in
the spyte.

Above al thinges haue feruent loue amonge
you, for loue couereth the multitude of synnes.

The. v. Chapter.

SE that ye fede Chyldes flock, which is amōg
you, taking the oversight of them, not as
though ye were compelled thereto, but willinglye,
not for to desyre filthy lucre, but of a good mynd,
not as though ye were Lordes ouer the parishes,
but that ye be an ensample to the flocke, and whē
the chief shephearde shall appere, ye shall receiue
an incorruptible crowne of glory.

God resisteth the proude, and geueth grace
to the humble.

Be sober & watche, for your aduersary the deuill
as a roaryng lyon walketh aboote sekynge whome
he may deuoure. Whome resiste stedfaste in the
faythe

The.i. Epistle
sayth, remembryng that ye do but fulfyll the same
afflictions, which are appoynted to your brythre
that are in the worlde.

**The second Epistle of S. Peter
the fyrst Chapter.**

In your fayth minister vertue, and in vertue
knowledge, and in knowledge temperaunce,
and in temperaunce pacience, in pacience godly-
nes, in godlynes brotherly kindenes, in brotherly
kindenes loue. For yf these thinges be among you
and are plenteous, they will make you that ye nei-
ther shalbe ydle, nor vnfruitefull in the knowledge
of our Lorde Iesus Christ. But he that lacketh
these thinges, is blynde and gropeth for the waye
with his hande, and had forgottē that he was pur-
ged from his olde synnes.

The.ii. Chapter.

There were false prophetes amonge the peo-
ple, euē as there shalbe false teachers amōg
you, whiche pryncipally shal bypnyge in damnable her-
esies, euen denyng the Lorde that hath boughte
them, and byng vpon themselves swift damnaci-
on, and many shal folowe theyr damnable wayes,
by which the waye of trueth shalbe euylly spoken
of: and throughe couetousnes shal they with fained
wordes make marchandise of you, whose iudge-
ment is not farre of, and theyr damnation sleepeth
not.

The Lord knoweth howe to deliuer the god-
ly out of the temptation, and howe to reſtore the
the vnittle vnto the daye of iudgement. For to
be punished, namely they that walke after the flesh
in the lust of uncleannes, and despise the rulers.
Presumptuous are they, and stubborn and feare
not

of S. Peter.

Fol. lxx.

not to speake euell of them that are in auctoritie.

Of whome soeuer a man is ouer come, vnto the same is he in bondage.

It hadde bene better for them not to haue knowen the waye of right wisenes, then after they haue knowen it, to turne from the holy commaundement geuen vnto them.

The. iiii. Chapter.

One daye is with the Lorde, as a thousande yeare, and a thousande yeare as one daye.

The Lorde is not slacke to fulfill his promes, as some men count slackenes, but is patient to vs warde, and wolde haue noman lost, but wolde receyue all men to repentance.

The daye of the Lorde wyl come as a thefe in the night, in the whiche daye the heauens shal perishe with terrible noyse, and the elementes shal melte with heate, and the earth with the workes that are therein, shal burne.

And suppose ye that the long suffringe of the Lorde is saluation, euen as oure dearelye beloved brother Paule, accordyng to þe wysedome geuen vnto hym, wrote to pou, yea, almoste in euerye Epistle speaking of suche thinges, among which are many thynges harde to be vnderstonde, whiche they that are vnlearned & vnstable, peruerete as they do other scriptures, vnto theyr owne destruction.

The

The. i. Epistel of S. John the
Apostle the. i. Chapter.



Yf we saye that we haue no synne,
we deceiue our selues, and truth is
not in vs. Yf we knowlege oure
synnes, he is faithfull and iust to for-
geue vs oure synnes, and to clen-
se vs from all vnrighteousnes. Yf we
saye we haue not synned we make him a lyar, and
his woꝛde is not in vs.

The. ii. Chapter.

If any manne sinne, yet we haue an aduocate
with the father, Iesus Chꝛist, which is righ-
teous: and he it is that obaiyneth grace for oure
synnes, not for your synnes onelye, but also for the
synnes of al the world.

He that sayth I know hym, and kepeth not
his commaundemētes, is a lyar, and the veritie is
not in him.

He that sayeth he bydeth in hym, oughte to
walke euen as he walked.

He that sayth how that he is in the lyghte and
yet hateth his brother, is in darkenes euen untill
this time. He that loueth his brother, abyedeth in
the light, & there is none occasiō of euell in him. He
that hateth his brother, is in darkenes, and wal-
keth in darkenes, and cannot tel wyther he goeth,
because that darknes hath blinded his eyes.

He that ye loue not the world, nether the thin-
ges that are in the worlde. Yf any manne loue the
worlde, the loue of the father is not in him, for all
that is in the worlde, (as the lust of the fleſhe, the
luste of the eyes, and the pryde of goodes) is not
of the father, but of the worlde. And the worlde
va.

of S. Iohn the Apostle.

Fol. lxx.

banisheth away, and the luste thereof, but he that
fulfilleth the will of god, abideth euer.

The.iii. Chapter.

Whofoeuer comitteth syn, comitteth vnrygh-
teousnes also, for synne is vnrighteousnes,
whosoener doeth not righteousness, is not of
god, nether he that loueth not his brother.

He that loueth not his brother, abyedeth in
deathe. whosoener hateth his brother. is a manne
deare, and ye knowe that no man deare, hath euer
shall lyfe abydyng in him.

whosoener hath this worldes good, and seeth
his brother haue neede, & putteth vp his compassi-
on from him, howe dwelleth the loue of god in him?

Lette vs not lye in worde neyther in tounge,
but with the dede, & in verite, for thereby we knowe
that we are of the verite, & can befoze hym quiete
our hertes.

He that kepeth goddes commandementes,
dwelleth in him, and he in him, & thereby we knowe
that there abyedeth in vs of the spete, whych he
gaue vs.

The.iiii. Chapter.

Believe not euery spirite, but proue whether
they are of God or not.

In this appered the loue of god to vs ward,
becaule that God sent his onelpe begotten sonne
into the worlde, that we myght bequethen hym.
Herein is loue, not that we loued god, but that he
loued vs, and sent his sonne to make agrement for
oure synnes.

Yf we loue one another, god dwelleth in vs,
and his loue is perfect in vs.

whosoener confesseth that Iesus is the sonne
of god, in him dwelleth god, and he in god.

There is no feare in loue, but perfecte loue ca-
steth out all feare, for feare hath painfulness, he
feareth

The .i. Epistle
strateth is not perfecte in loue.

Yf a man saye I loue god, and yet hate his brother, he is a lyar. for howe can he that loueth not his brother whom he hath sene, loue god, whō he hath not sene?

The .v. Chapter.

Oods commandementes are not greuous.
This is the victorie that ouercommeth the worlde euen oure saythe, who is it, that ouercommeth the worlde, but he which beleueth, that Iesus is the sonne of God.

There are thre which beare record in heauen, the father, the word, and the holy ghost, and these thre are one. There are thre whiche beare recorde, in earth, the spyrte, and water, and bloud, and these thre are one.

This is the trust that we haue in god, that yf we are any thyng accordyng to his will, he heareth vs. And yf we knowe that he heare vs, what soeuer we are, we knowe that we shal haue the petitions that we desyre of hym.

Yf any man se his brother synne a synne that is not vnto death, lette him axe, and he shall geue him life for they that sinne not vnto death: There is a synne vnto death, for whiche saye I not that a man shoulde pray. All vnrighteousnes is sinne, and there is sinne not vnto death.

The worlde is all together sette on wyckednesse.

The

The seconde Epistell of S. Iohn
the fyrste Chapter.

Had nowe beseeche I the lady, not as though I wrote a newe commaundement vnto the, but that same whiche we harde frome the begynnyng, that we shulde loue one another, and this is the lone, that we shoulde walke after his commaundementes.

The. ii. Chapter.

Who soeuer transgresseth, and bydeth not in the doctrine of chryst, hath not god. He that endureth in the doctrine of chryste, hath bothe the father and the sonne yf there come any vnto you, and byynge not his learnynge, him receaue not to house, nether byd him god spede, for he that byd hym god spede, is partaker of his euyl dedes.

The Epistel of S. Jude
the fyrste Chapter.

Reholde the Lorde shall come with thousandes of sayntes, to geue iudgement agaynst all menne, and to rebuke all that are vngodlye amonge them, of all theyr vngodlye dedes, whiche they haue vngodlye committed, and of all theyr cruell speakynges whiche vngodlye synners haue spoken agaynst him.

The Reuelation of S. Iohn. the fyrste Chapter.

Happy is he that rebeth, and they þ̄ heare the
wordes of the prophesy, and kepe the thinges
which are wyttē therein, for the time is at hā
Beholde he commeth with clyudes, and all eyes
shall se him, and they also whiche perled hym.

I am Alpha and Omega, the begynnynge and
the endynge saith the Lorde almyghty, whiche is
and whiche was, and whiche is to come.

The.ii. Chapter.

W hym that ouercommeth, wyl I geue to
eate of the tree of lyfe, which is in the mid-
des of the paradise of god.

To him that ouercommeth wyl I geue to
eate Manna that is hydde, and wyl geue hym a
white stone, and in the stone a new name wyttē,
whiche no manne knoweth saunge he that recea-
ueth it.

I wyl geue vnto euery one of you, accordynge
vnto your woꝝches.

To him that ouercometh and kepeth my woꝝ-
kes vnto the ende, I wyl geue power ouer na-
tions, and he shall rule them with a rodde of yron
and as the vessels of a potter shall he bꝛake them
to shewers.

The.iii. Chapter.

Yf thou shalt not watche, I wyl come on the
as a thefe, and thou shalt not knowe what
houre I wyl come vpon the.

He that ouercommeth shalbe clothed in whyt
srape, and I wyl confesse his name befoze my fa-
ther, and befoze his angels.

I know thy woꝝches that thou art nether colde
nor hote, I wolde thou were colde or hote. So
then

then because thou arte betwene both, and nether colde nor hot, I wyl spewe the out of my mouth: because thou art rich and increased with goodes, and hast nede of nothyng, and knowest not howe thou arte wretched and miserable, poore, blynde and naked: I counsel the to bye of me golde tried in the fyre, that thou mayst be riche, and whyt rayment that thou mayste be clothed, that thy fylthy nakednes do not apere, and annoynte thyne eyes with eye salve that thou mayste see.

As many as I loue, I rebuke and chasten, be frequent therfore and repent. Beholde I stande at the doore and knocke, yf anye man heare my voyce and open the doore, I wyl come in vnto hym, and wyl suppe with him, and he with me.

To hym that ouercommeth, wyl I graunt to syt with me in my seate euen as I ouercame and haue sytten with my father, in his seate.

The.iii. Chapter.

The fyrste beste was lyke a lyon, the seconde best lyke a calfe, and the thyrde best hadde a face as a manne, and the fourthe beste was lyke a flyinge eagle.

The.v. Chapter.

And when he had taken the booke, the four bestes, & the. xliiii. elders fell downe before the lambe, hauyng harpes and golden vialles full of odoures, whiche are the prayers of saintes, and they songe a newe songe saynge: thou art worthy to take the booke, and to open the seales therof: for thou wast kylled, & hast redemed vs by thy bloude out of all kynnedes, and tonges, and people, and nations, and haste made vs vnto our god, kynges, and prestes, and we shall raigne on the erthe.

The.vi. Chapter.

I sawe vnder paultre, the soules of the that
Z.ii. wers

The reuelation

were hylled for the worde of god, and for the testimony which they had. And they cried with a loude voyce, sayeng: howe long tarest thou lord holy and true, to iudge and to auenge our bloude on them that dwell on the earthe?

The. vi. Chapter.

THere was a great erth quake, & the sunne was as blacke as lacke clothe made of beare, and the mone waxed euen as bloude, and the starres of heauen fell vnto the earth euen as a fygge tree casteth from her, her fygges when she is shaken of a myghty wynde, & heauen vanished awaye as a scroll when it is rolled together, and all mountaynes and ples were moued out of their places and the kinges of the earthe, and the greate men, and the ryche menne, and the chiefe captaynes, and the myghty menne, and every man, bound manne, and every free manne, hyd them selues in denues and in roches of the hylls: and said to the hylls and roches: fall on vs and hyde vs from the presence of him that sitteth on the seate, and from the wrath of þe lambe, for the great day of his wrath is come, and who can endure it.

The. vii. Chapter.

And one of the elders answered, saynge vnto me, what are these whyche are arrayed in longe whyte garmentes and whence came they? And I sayde vnto him: Lord thou wottest. And he sayde vnto me: these are they which came out of greate tribulation, and made their garmentes large and made them whyte in the bloude of the lambe, therfore are they in the presence of the seate of god, and serue him daye and nyghte in the temple, and he that sitteth in the seate wyl dwell amonge them. They shall hunger no more, neyther thyrst, neyther shall the sunne lyghte on them, neyther any heat, for þe lambe which is in the middes of

The reuelation

of the seate, shall fede them, and shall leade them vnto fountaines of lyuynge water, and god shall wype awaye all teares from their eyes.

The. viii. Chapter.

And an other angell came and stode befoze the aulter hauyng a golden senser & moche of odoures was gyuen vnto him, that he shoulde offre of the prayers of all saintes vpon the golden aulter, which was befoze the seate, and the smoke of the odoures whiche came of the prayers of all sayntes, ascended vp befoze god, oute of the ann- gelles hande.

The. ix. Chapter.

In those dayes shall men seke death, and shall not fynde it, and shall desyre to dye and death shall flye from them.

The. xi. Chapter.

And when they haue finished theyr testimo- ny, the best that came out of the bottomlesse pyt, shall make warre against them, and shall ouer- come them, and kyll them. And their bodies shall lye in the stretes of the great cyte, whiche spiritu- ally is called Zodom and Egipte, where our lord was crucified. And they of the people and kyn- redes, and tonges, and they of þe nations, shall see their bodies. iiii. dayes and a halfe, and shall not suffre their bodies to be put in graues. And they that dwell vpon the earth, shall reioyce ouer them and be glad, and shall sende gyftes one to another, for these two prophetes vexed them that dwell on the earth. And after thye dayes and a halfe, the sprete of lyfe, frome god entred into them, & they stode vp on theyr fete, and great feare came vpon them whiche sawe them, and they harde a greate voyce from heauen sayinge vnto them: Come vp hydder, and they ascended vp into heauen in a cloude, and their enemyes sawe them.

The Reuelation

The .xii. Chapter.

And ther was a great battail in heauen. Michael & his angels fought with the dragon, and the dragon fought and his angels, & preuailed not, neyther was their place founde anye moze in heauen. And the greaie dragon, the olde serpent called the deuyl, and Sathanas was caste oute, whiche deceaueth all the worlde. And he was cast into the earthe, and his angels were cast out also.

The .xiii. Chapter.

He that kylleth with a swearde, muste be kylled with a swearde.

The .xiiii. Chapter.

And I hearde the voyce of harpers harping with their harpes, and they songe as it were a newe song before the seate, and before the foure beastes, and the elders, and no man coude learne that songe, but the hundyed and .44. M. whiche were redeemed frome the earthe. These are they, whiche were not defiled with women for they are virgines. These folowe the lambe whethersoeuer he goeth. These were redeemed frome menne, by purginge the fylth frutes vnto god and to the lambe, for in their mouthes was founde no gyle, for they are without spot before the trone of god.

And I hearde a voyce from heauen, sayeng vnto me: wytt, Blessed are the deade, whiche here after dye in the lord, euen so saith the spyte that they may rest fro their laboures, but their woordes shall folowe them.

The .xvi. Chapter.

Be holde I come as a thefe, happy is he that watcheth and kepeth his garments, lea he be founde naked, and menne le his fylthynes.

The .xviii. Chapter.

And as moche as she glorified her selfe, and liued wantonly, so moche poure ye in for her of punishment and sorowe.

The

The. xix. Chapter.

Happy are they whiche are called vnto the
lambes supper.

And I fell at his feete to worshyppe hym, and
he sayde vnto me: se thou do it not, for I am thy
felowe seruaunt, and one of thy brethren, and of
them þ haue the testimony of Iesus, worshyp god.

The. xx. Chapter.

Blessed and holpe is he that hath the parte in the
fyrste resurrection, for on suche shall the seconde
deathe haue no power, for they shalbe prestes of
god & of Christ, & shall raigne w him. s. My. yere.

And I sawe the deade, bothe greate and small
stande befoze god. And the boke were opened, &
another boke was opened, whiche is the boke of
lyfe, and the deade were iudged of those thynges
whiche were wyttten in the boke accordyng to
their dedes, and the sea gaue vp her dead, whiche
were in her, and death and hell delpyered vp the
dead, whiche were in them, and they were iudged
euery man accordyng to his dedes. And death and
hell were cast into þ lake of fyre. This is þ seconde
death, and whosoever was not founde wyttten in
the boke of lyfe, was caste into the lake of fyre.

The. xxi. Chapter.

And I hearde a greate voyce out of heauen
sayenge: beholde, the tabernacle of god is
with men, and he wyll dwell with them. And they
shalbe his people, and god hym selfe shalbe with
them, and be their god. And god shall wypte awaye
all teares frome their eyes, and there shalbe no
moze death nether sorowe, nether cryenge, nether
shall ther be any moze payne, for the olde thynges
are gone.

I am Alpha and Omega, the begynnynge
and the ende, I wyll geue to hym that is thyrst
of the well of the water of lyfe free, he that

ouercommeth shall inheryt all thynges, and I wyl
be his god, and he shall be my sonne. But the feare.
full and vnbeleuyng, and the abhominable, and
murderers, and whozemongers, and sorcerers, &
ydolaters, and all lyars, shall haue their parte in
the lake whiche burneth with fyre, and byrmstone
whiche is the seconde deathe.

His seruantes shall serue him, and they shall
se his face, and his name shall be in theyr forehead.
des, and there shall be no nyght, and they nede no
candle, neyther lyght of the sunne, for the Lorde
god geueth them lyght, and they shall raygne for
euermore.

I am John whiche sawe these thynges, & hearde
them. And when I hadde hearde and sene, I fell
downe, to worschyppe before the fete of the angel
whiche shewed me these thynges, and he sayd vnto
me: se thou do it not, for I am thy felow seruant, &
the felow seruant of thy brethren the prophetes,
& of them whiche kepe the sayenges of this boke,
but worschyppe god.

He that doeth euyll, lette him do euyll syl, and
he whiche is fylthy, lette him be fylthy syl, and he
that is righteous, let him be moze righteous, and
he that is holy, lette him be moze holy.

And beholde I come shortly, and my rewarde
with me, to geue euery manne accordyng as his
dedes shall be.

Blessed are they, that do goddes commaunde-
mentes, that their power maye be in the tree of
lyfe, and may entre in throughe the gates into the
citty, for without shall be dogges & enchaunters,
and whozemongers, and murderers, and ydola-
ters, and whosoever loueth or maketh lesynges.

¶ The ende of the boke, for the
whiche God be prayed.

[The Table of the newe Testament.

A

Abstayne from blond. et.	Act. v.
Abstayne from sicly lustes.	i. Pet. ii.
Adam was not deceived but Eve.	i. Tim. ii.
Adoutrie in herte.	Matt. v.
Agaynst riche men.	Jacob. v.
Agree with thine aduersary.	Matt. v.
Almes muste be done secretly.	Mar. vi.
Alpha et Omega.	2po. i. xxi.
All nations shalbe gathered before christ. mat xxv	
All things are open to god.	Heb. iiii.
All power is geuen vnto Christ.	Mat. xxviii.
All things were comen.	act. ii. iiii.
All things are pure.	Rom. xiiii.
All things are lawfull but not expedient.	i. cor. x.
All things are created by god.	Col. i.
Ananias death.	act. v.
All men by one man condemned.	Roma. v.
An eueltree.	Matt. vii.
Anna fasted and prayde.	Luke. ii.
An altar of the vnknewen god.	act. xvii.
Antechrist the sonne of perdition.	ii. Thes. ii.
An Angel appeared to Joseph.	Matt. i.
Angels are sent to minister for man.	Heb. i.
Angels offer vnto god, the prayers. et.	2po. viii.
A great rebuke to be barren.	Luk. ii.
Attenuans hearers and tellers of newes.	Act. xviii.
Armour of god.	i. Thes. v.
A wauering mynded man.	Jacob. i.
Auoyde them that cause diuision.	Rom. xvi
Auoyde heretikes.	Tit. iiii
Axe and haue.	Matt. vii. Luc. xi. i. John. v.
Axe wise dome in sayth.	Jaco. i.
B.	
Battayle in heauen.	2po. xli.
Be content with your wages.	Luke. iii.
Be feruent in a good thyng.	Gala. iiii.
	B.

The Table.

Be foliſhe in this worlde.	i. Cor. iii.
Beholp in your conuerſation.	i. Pet. i.
Beleue and be ſaued.	John. iii. v. vi. xi
Beleue my workes.	John. x.
Beleue and do greater workes. .x.	John. xiii.
Beleue not euery ſpyte.	i. John. iiii.
Be rather a miniſter then a maiſter.	Math. xx.
Better it is to be ſingle, the to be marryed. i. co. vii	
Better it is not to eate, then to offend. i. Cor. viii.	
Better it is not to know what good is, then afterwarde to do euyl.	ii. Pet. ii.
Be perfect.	Math. v. Roma. iiii.
Be not childzen in wyt, but in malyce.	i. Cor. xiii.
Be not wery of well doyng.	Gala. vi
Be content with thyne eſtate.	Philip. iiii.
Be ſwiſte to heare, ſlow to ſpeake.	Jaco. i.
Be riche in good workes.	i. Timo. vi.
Bear one anothers burthen.	Gala. vi.
Be angry and ſynne not.	Ephe. iiii.
Beware of euell doers.	Phil. iii.
Beware of falſe prophetes.	Math. vii.
Blasphemy agaynſt the. .x. mat. xii. mar. iiii. luc. xii.	
Bleſſed are the poore, with other.	Mat. v. Lu. vi.
Bleſſed are the dead in god.	Apo. xiiii.
Blynde lede the blynde.	Mat. v. Luke. vi.
Bloude and body of Chriſt.	i. Corin. x.
Breade of god.	John. vi
Breade of ipe.	John. vi.
Breade ꝑ Chriſt both geue is his fleſhe.	John. vi.
Breakyng of breade.	Act. ii.
Braunche cannot beare fruite of it ſelfe.	John. xv
Boke of ipe.	Apo. xx.
Burnyng lake.	Apoc. xxi.
Byrth of Chriſt.	Math. i.
Bynde and loſe.	Math. xviii.
By a ſwearde.	Luke. xxii.
Byſhops and their qualittes. i. Timo. iii. Titum. i.	
	Laperna.

The Table. L.

Lapernatim.	Math. xi.
Lare not for the body.	Math. vi.
Lare not for rayment.	Math. vi.
Lare not for to morowe.	Math. vi.
Last not pearles befoze swine.	Math. vii.
Layphas prophesied.	John. xi.
Layphas.	John. ii.
Centurions sayth.	Math. viii. Luk. ix.
Christ came to fulfill the lawe.	mat. v.
Christe hath pleasure in mercy.	Math. ix.
Christe came to call. &c.	Math. ix. mar. ii. Luk. v.
Christe came not to send peace. &c.	Math. x.
Christ was called a glutton.	Math. xi. Luke. vii.
Christ the carpenters sonne.	Math. xiii. Mark. vi.
Christ walked vpon the see.	Math. xiiii. Mar. vi.
Christ was sent to the lost Israelites.	Math. xv.
Christ wil not offend kynges.	Math. xvi.
Christ payde tribute.	Math. xvii.
Christ came not to be ministred vnto.	Marke. x.
Christ calle out the sellers and byers.	Marke. xi.
Luke. xix. John. ii.	
Christ was layde in a manger.	Luke. ii.
Christ is the resurrection, and fall of many.	L u. ii.
Christ was founde in the temple.	Luke. ii.
Christ came to save man.	L u. ix. John. xii. i. Et. i.
Christ was obedient to his parente.	Luke. ii.
Christ continued all night in prayer.	Luk. vi.
Christ shall come sodenly vpon man.	Luke. xii.
Christ swette dropes of bloude.	Luk. xxii.
Christ the light of the worlde.	John. ix.
Christ came not to iudge the worlde.	John. xii.
Christ came to bare witness of truthe.	John. xviii.
Christ bycthed vpon his disciples.	John. xx.
Christ dyed for our sinnes.	Roma. v. i. Peter. ii.
Christ dyed and reuiued.	Roma. xiii.
Christ was made lyke to man, and why.	heb. ii. v.
Christe	

The Table.

Chyrlie was without synne. Heb. v. i. Peter. ii.
 Chyrlie by his owne blood redeme vs. He ix. i. Pet
 i. Apo. v.
 Chyrlie maketh intercession for vs. Heb. ix.
 Chyrlie made agreement for our synnes. i. John. iiii
 Chyrlies pouertie. Math. viii. Lu. ix.
 Chyrlies pake is easie. Mat. xi
 Chyrlies brethren and sisters. mat. xii. mar. iii. lu. 8
 Chyrlies spittel. Mar. vii. viii
 Chyrlies later comming. Mar. xiii.
 Chyrlies wothes beare witnes for him. John. v.
 Chyrlies minister shal be honoured. John. xii.
 Chyrlies pouertie enriched vs. ii. cor. vii. viii.
 Chyrlies pyethode is euerlasting. Heb. viii.
 Chyldrens bread is not mete for whelpes. mar. vii
 Chyldren vpon the. viii. daye were circum. x. lu. ii
 Chyldren of this worlde, are wyser then the chyl
 dren of light. Luc. xvi.
 Chyldren of the resurrection shal neuer die. Lu. xx
 Choppers and chaungers of the word. x. i. Cor. ii.
 Circumcision of the herte. Rom. ii.
 Circumcision made without handes. col. ii.
 Commaundementes two. Math. xxii. Mar. xii.
 Comming of the sonne of man. Math. xxiii.
 Confession. Iacob. v.
 Comforter. John. xiiii. xvi.
 Comforter shal iudge the worlde. ac. John. xvi.
 Cyme not to tye. Luke. xii.
 Clouen tongues. Acte. ii.
 Coles of fyre. Rom. xii.
 Cornelius worshipped Peter. Actes. x
 Cornelius prayers. Act. x.
 Correct thy selfe or thou correct other. Mar. xvi
 Correcte mennes fautes secretly. Mar. xvi.
 Corner stone. Lu. xx. Act. iiii. Ephe. ii. i. Pet. ii.
 Couetous men ydoll worshippers. Ephe. v.
 Couetousnes is the rote of all euill. i. Timo. vi.
 Creatures

The Table.

Creatures of god are good.

1. Tim. iiii.

Cretians are lyers.

Cit. i.

Croune, of right cōfines.

ii. Timo. iiii

Cup of colde water.

Math. x. Mat. ix.

D.

Dauid's mynde of Christes resurrection. Act. ii.

Dayes of worke are sixe.

Luc. xiii

Daye of saluation.

ii. Cor. vi.

Deacons.

i. Timo. iii.

Dedes of the lawe do not iustifie. Rom. iii. Gal. ii.

Dedes of the fleshe.

Gala. v.

Dedes shall be rewarded.

Apoca. xxi.

Defraude noman in bargaining.

i. Thes. iiii.

Denye god, and he shall denye the. Mat. x. ii. Ti. ii.

Death and resurrection of the dead. 1. Cor. xv.

Death shall flye from man.

Apoca. ix

Diuision destroyeth kyngdomes. mat. xii. mar. iii.

Diuision causeth desolation.

Luke. xii.

Difference of dayes.

Roma. xiiii.

Diuozle & for what cause. Math. v. xix. Marke. x.

Do as ye wolde be done to.

Mat. vii. Lu. vi.

Do as the priest byddeth you.

Math. xxiii

Do all thinge in loue.

i. Cor. xvi.

Do nothyng grudgynge.

ii. Cor. ix.

Do good vnto all men.

Gala. vi.

Do nothyng for bayne glory.

Phil. ii.

Do all thinges in the name of Iesu.

Collof. iii.

Do nothyng partially.

i. Timo. v.

Dores of the lawe shall be iustified.

Roma. ii.

Doers shall be saued.

Math. vii.

Domes daye with wonderful signes. Math. xxiii

Luke. xxi. ii. Thes. v. ii. Pet. iii. Apoca. vi

Domes daye and the tyme therof is vnkownen to

the aungels.

Math. xxiii. mar. xiii

Draue one waye.

Philip. ii.

Drunkardes with suche other shall not inherite

heauen.

i. Cor. vi.

Endure

The Table.

C.

Endure to the ende and be saued.	Math. x. xliiij.
Marke. xliiij. Apo. ii. Iaco. i.	
Enter in at the strayte gate.	Math. vii.
Epheta.	Mark. vii.
Earthly men speake of earthly thynges.	John. iii.
Eate not with fornicatours.	i. Cor. v.
Eate but offende not.	Rom. xiiij.
Enoch and Elias.	Apo. xi.
Esteeme not thy selfe more then nedeth.	Roma. xii.
Esau sold his byrthright.	Heb. xii.
Euery tree is knowen by his fruite.	Lu. vi.
Euery man shall bere his owne burthen.	Gala. vi.
Euery knee doth bowe to the name. sc.	Philip. ii.
Euery man shall know god.	Heb. viiij.
Euery man at gods comynge shall se hym.	Apo. i.
Euell doers hate the light.	John. iii.
Examine thy selfe oꝛ euer thou receyue.	i. Cor. xi.
Excommunication.	i. Cor. v.
Exercise of the body profiteth but litle.	i. Ti. iij.

H

False chrystes.	Mat. xiiij.
False prophetes.	ii. Pet. ii.
Fast, and how men should fast.	Mat. vi
Fasting with prayer driueth out deuils.	mat. xviij.
Fasting and prayng.	Act. xii. xiiij. i. Cor. in. vii.
Fayth, as a grayne of mustard seed.	Mat. xvij.
Fayth and the power therof.	Mach. xxi. Mat. xi.
Faythful seruant.	Luke. xix.
Fayth iustifieth man.	Roma. iij. Gala. ii.
Fayth without loue is nothyng.	i. Cor. xiiij.
Faythfull men are the chyl dren of Abraham.	ga. iij
Faythe and the definition there of.	Heb. xi.
Fayth without dedes.	Iaco. ii.
Fayth ouercommeth the world.	i. John. v
Father and the son do al one thyng.	John. v
Father of all lyars.	John. viij.
	fathers

The Table.

Fathers must laye vp for theyr chldzen. ii. Co. xlii.
 Feare him that maye hyl both body & soule. mat. x.
 Feare to fall into the handes of god. Heb. x.
 Feare hath no perfectnes. i. John. iiii.
 Fede Chyistes flocke willingly. i. Pet. v.
 Fyre of hell. Math. v. xliii. mar. ix.
 Fyre and payne euerlasting. Math. xxv. Mar. xi.
 Fyre shal trye mans workes. i. Cor. iiii.
 Filthy communication. Ephe. iiii.
 Fyghers of men. Marke. i. Luke. v.
 Fygge tree. Math. xxi.
 Fleshly men cannot please god. Rom. viii.
 Flethe and the spyte are contrary. Gal. v.
 Follow Chyist, and how. Math. xvi. mar. viii. lu. ix.
 Folichnes and weakenes of god. i. Cor. i.
 Foliche questions ii. Timo. ii. Tit. iiii.
 Forgeue thy bzyther. Math. xix.
 Forgeue one a nother. Mat. xliii.
 Forgeue and be forgeuen. Mar. xi. Luke. vi.
 Forgeue hym that repenteth. Luke. xvi.
 Fornicatours do synne agaynst theyr. ac. i. Cor. vi.
 Forsake for the loue of God. Math. xix. Mar. x.
 Foure beastes. Apo. iiii.

G.

Gates two, a strayte and a wyde. Math. viii.
 Gates of hell. Math. xvi.
 Gestes, and what maner of gestes. ac. Luke. xliii.
 Generacions from Abyaham, to Chyist. Math. ii.
 Geue good measure. Lu. vi.
 God of stoness can rayse vp the chldzen of Abyaham
 Math. iii. Luke. iiii.
 God onely must be worshipped. Math. lxi.
 God doth good to frende and foe. Math. v.
 God is to be beloued aboue al thing. Math. x.
 God must be honoured with hart & mouth. ma. xv.
 God shall rewarde euery man after his dedes.
 Math. xvi. Roma. ii. Apoca. ii.

God

The Table.

God is in the middes of them that are gathered in his name.	Math. xviii.
God is onely good.	Math. ix. Mar. x.
God is alwaye with vs.	Math. xxvii.
God wyl aduenge the electe.	Lu. xvi.
God made all thynges.	John. i.
God cannot be sene.	Joan. i.
God geueth not his spirite by measure.	John. iii.
God muste be worshipte in spirite.	John. xiii.
God hath geuen all iudgement. &c.	John. v.
God heareth no sinners.	John. ix.
God dwelleth not in temple made with. &c. &c. viii.	
God is not perciall.	Act. x.
God chole the foolyshe and weake thinges of the worlde.	i. Cor. i.
God geueth increase of all thinges.	i. Cor. iii.
God must iudge and not man.	i. Cor. viii.
God suffereth not manne to be tempted aboue his strengthe.	i. Cor. x.
God loueth a cherefull geuer.	ii. Cor. ix.
God worsheth all thyng in man.	Phil. ii.
God tryeth our heartes.	i. Thes. ii.
God hath called vs with an holy calling. ii. Ti. i.	
God doth not forget our workes.	Heb. vi.
God loueth those he chasteneth.	Heb. xii. Apo. iii.
God both tempte no man.	Iaco. i.
God wolde haue no man losse.	ii. Pet. iii.
God shal come with thousand of saintes.	Jude. i.
God wyl come vpon man as a thefe.	Apo. iii. vi.
Gods worde onely sauereth man.	Math. viii.
Gods worde shal not. &c. mat. xxiii. mar. xii. lu. xxi	
Gods messenger.	Marke. i.
Gods great loue to the worlde.	John. iii.
Gods frendes.	John. xv.
Gods workes do declare his godhead.	Roma. i.
Gods kindenes ledeth a man to repen.	Roma. ii.
Gods iudgementes are vnsearcheable.	Roma. xi.
Gods	

The Table.

Goddess grate doth iustifye.	Roma. iii.
Goddess liberalitie.	ii. Cor. vii.
Good woorkes must so be done. xc.	math. v.
Good woorkes maye be done on the sabboth day.	
Math. xii. Luc. vi. xiii. John. vii.	
Good tree good frute.	Math. xxi.
Good shepherde.	John. x.
Good and perfect gyftes are from aboue.	Jaco. i.
Gospell of Christ, the ymage of god.	ii. Cor. iiii.
Glozy of manne.	i. Pet. i.

¶

Happy be they that kepe the worde of god.	Luc. xi.
Happy seruantes.	Luc. xii.
Happy are the baren.	Luc. xliii.
Haruest is greate, but fewe labourers.	Math. ix.
Hate father & mother, and folowe christ.	Luc. xliii.
Hate thy selfe and kepe it.	John. xii.
Hate me and hate my father.	John. xv.
Hatred bringeth darthnes.	i. John. ii.
Hearde of swyae.	Mat. viii. Marke. v. Luc. viii.
Heauen must be taken by violence.	Math. xi.
Heauenly wysdome.	Jaco. iii.
He that hath, shall haue moze.	Math. xiii. xlv.
Mar. iiii. Luc. viii. xix.	
He that is leest, shall be greatest.	Luc. ix.
He loueth god that kepeth his commaundemen- tes.	John. xiiii.
He that saye that he is without synne.	John. i.
He that hateth his brother is a man deare.	i. Jo. ii.
Here and then be doyng.	Luc. vi.
Heauens temple at the repentaunce of a synner.	
Luc. xv.	
Hyd and closethinges shall be knowne.	Math. x.
Hyd seruantes.	John. x.
House of god, is a house of prayer.	Math. xxi.
Mar. xi. Luc. xix.	
Hospitalite.	Heb. xiii.

¶

¶

The Table.

How man shulde loue is lord god. marche.xi.
 Humble thy selfe, and be exalted. Luc.xiii.
 Howe mans body shall ryle. 1.Loz.xb.
 Husbans loue your wyues. Ephe.v.Lollo.iii.

Jesus the mediator of the newe testament. he.12.
 I am the true way. John.xv.
 Idle wordes. Math.xii.
 Jesus a sauour. Math.i.
 Jesus fyrst sermon. Math.iii.
 Jesus was baptised of John. mar.i.
 Jesus after John was taken, began. xc. Math.i.
 Jesus the sonne of the hyest. Luc.i.
 Jesus meate. John.iii.
 Jerusalem. Math.v.
 Jesus is our aduocate. 1.John.ii.
 John the baptiste. Mat.iii.xi.mar.i.Luc.i.
 John left his father to folow chris. mat.4.mar.i.
 Johns garmentes, meate and dryncke. mar.i.
 John was fylled with the holy spirite. Luc.i.
 John for ioy sprange in his mothers bely. Luc.i.
 John the prophete of the hyest. Luc.i.
 Johns preachyng. Luc.iii.
 John baptised with water, chris with fyre. luc.3.
 John.1.Act.i.
 John goddes messenger. Luc.vii.
 Jonas. math.xii.
 Ioseph a manne of perfection. math.i.
 Ioseph fultyllerth the ange's commaunde. math.i.
 Ioseph ruler of all Egypte. Actes.vii.
 If an angell from heauen do preache. xc.Gala.i.
 Inner man delyte in the loue of god. Roma.vii.
 Iocrites praye openly, and to be sene. Math.vi.
 It is not geuen to euery man, to knowe the secretes of heauen. Math.xiii.Lu.viii.
 Jewes maye not company with aliens. Act.x.
 Judge not. Math.vii.Rom.xiii.
 Judge

The Table.

Judge not after the viter apperance. John.vii.
 Judge thy selfe truly. i.Cor.xi.
 Judgement mercyles. Iaco.ii.
 Judas hanged him selfe. Actes.i.
 Iustemen shall thynke lyke the sonne, Math.xiii.

Kingdome of heauen is at hande. math.x.
 Kingdome of god. Roma.xiiii.i. Cor.iii.
 Kinges thye, & starre, & their offerynges. mat.ii.
 Keyes of heauen. math.xvi.
 Kinge Herode eaten with wormes. Actes.xii.
 Keye of knowledge. Luc.xi.
 Kepe your vessel in holynes. i.Thes.iii.

Labourer for the eternall meate. John.vi.
 Labourer is worthy of his rewarde. luche.x.
 Lambe of god. John.i.
 Laye from you that olde man. Ephe.iii.
 Lazarus. luc.xvi.
 Lawe of god shall neuer perithe. Luc.xvi.
 Least and the greatest in the kyngdom of heauen. Math.v.

Lende but loke for no gayne. Luche.vi.
 Lepet must shew him selfe to þ prest. mar.i.lu.v.
 Lette slepe your nettes. Luc.v.
 Lette not synne raygne in your bodyes. Roma.vi.
 Lette there be no dissention among you. i.Cor.i.
 Letter and the sprete differ. ii.Cor.iii.
 Let your wordes be poudred with salt. Col.iii.
 Let the righteous be moze righteous. Apo.xxi.
 Lene wordly thinges & possesse heauen. luc.xviii.

Leuytes payd tithes. Hebre.vii.
 Lyberty is where the sprete of god is. ii.Cor.iii.
 Lyfe eternall. Iohn.xvii.
 Lyue after the fleshe and dye. Roma.viii.
 Lyke pleasure lyke paine, Apo.xviii.
 Lyght of the worlde, Math.v.

The Table.

Ye vnto the holy ghost.	Actes. vi
Loke not backe.	1. uc. ix.
Lozde go from me.	1. uc. v.
Lose thy lyfe and saue it.	1. uc. xvii.
Lot fyl on Mathias.	Actes. i.
Loue poure enemyes.	Math. v. 1. uc. vi.
Loue declareth christes disciples.	John. xiii.
Loue fulfilleth the lawe.	Roma. xiii.
Loue excelleth sayth and hope.	1. Cor. xiii.
Loue couereth synne.	1. Pet. iii.
Loue byngeth lyght.	1. John. ii.
Loue not the worlde.	1. John. ii.
Loue in dede and verite.	1. John. iii.
Loue casteth out feare.	1. John. iii.
Loue one another.	ii. John. i.

M.

Make frendes of the wyched mammon. 1. uc. xvi.
 Magdalen wrought a good worke vpon christe.
 Math. xxvi. mar. xiii. John. xii.
 Magdalens synnes are forgeuen. 1. uc. vii.
 Man liueth be the worde of god. mat. 4. 1. uc. 4.
 Man is known be his dedes. mat. vii.
 Manne be an other mans saythe maye be holpen.
 Math. ix. 1. uc. v.
 Manne can not seperate that god hath coupled.
 Mar. x.
 Man to abyde with his wyfe shall leue all thinge.
 Marke. x.
 Manne yf he wyll be saued must be bozne of water
 and the wyte. John. iii.
 Manne is goddes temple. 1. Cor. iii. vi. ii. Cor. vi.
 Man is the womans head. 1. Cor. xi. Ephe. v.
 Man is the glozy of god. 1. Cor. xi.
 Man ought not to couer his heade. 1. Cor. xi.
 Manne shalbe rewarded after the workes of his
 bodye. ii. Cor. v.
 Manne was created vnto good workes. Ephe. ii
Man

The Table.

Man resisteth against the deuyl.	Ephe. vi.
Man shall once dye.	Heb. ix.
Man shall vanishe awaye as the floure of grasse.	
Jaco. i.	
Manna.	Apo. ii.
Mannes angell beholdeth the face of god.	mat. 18.
Mannes conscience and though shall beare witness with him or against him.	Roma. ii.
Mans wyl is accepted according to that he hath.	
ii. Cor. viii.	
Mans ende shalbe according to his dede.	ii. cor. xi.
Mans lyfe.	Jaco. iiii.
Many and dyuers walkers.	Phil. iii.
Mathen or leuy the custumer.	mar. ii. Luc. v.
Martha martha.	Luc. x.
Melchisedech.	Hebze. vii.
Members that are noysome, must be caste awaye.	
math. v.	
Many are called and fewe chosen.	mat. xxii.
Men loue darknes moze then lyght.	John. iii.
Meate doth not make manne acceptable to god.	
i. Cor. viii.	
Manye menne peruert Pauls saynges, to theyr owne destruction.	ii. Pet. iii.
Mortify your members.	Col. iii.
Mortifye the dedes of the body & liue.	Rom. viii.
Moses and Helias in the monte, and wherof they spake.	Luc. ix.
Moses learnyng.	Act. vii.
Mouth doth speake of the abundaunce of the hart.	
math. xii.	
Muche people and fewe preachers.	math. ix.
A	
Name of Iesus.	Phi. ii.
Name of Iesus the name of saluation.	Act. iiii.
Nazareth a citie of galile.	marcke. i.
As we wyne in newe vessels.	math. ix. marcke. ii.
aa. iiii.	Luc. x.

Chetable.

Luche. v.

No man can sette two masters. **Mat. vi. lue. xvi.**

No man without synne.

John. vii.

No manne knoweth the sonne, noz yet the father,

Luche. x.

No manne commeth to the father but by **Chyiste,**

John. xiiii.

No manne doth good.

Roma. iii.

No manne can tame the tounge.

Jaco. iii.

Nothing to hyd but it shalbe knowen. **lue. viii. xii.**

Nothyng can departe manne frome the lous of
god. **Roma. viii.**

D.

Obeý the powers, and officers.

Roma. xiii.

Eite. ii. Hebr. xiii. i. Pet. ii.

Obeý for conscience sake.

Roma. xiii.

Offerynge of the pooze wyddowe.

Mar. xii.

luche. xxi.

Olde wyne is pleasaunter then newe.

lue. v.

Olde thynges are gone.

apo. xxi.

One brother may mary the others wifr, and how,

Marcke. xii.

One thinge is necessary.

lue. x.

One flocke and one shepetherde.

John. x.

One woꝛde fulfilleth the lawe.

Gala. v.

Oure bodyes are the members of **Chyist. i. cor. vi.**

Oure ablenes commeth of god.

ii. Cor. iii.

P.

Paul and Barnabas.

Actes. xiii.

Paul a maker of tentes.

Actes. xlviii.

Pauls miracles.

Actes. xix.

Paul is better to all naryons.

Roma. i.

Paul is not ashamed of Chyistes gospel. Ro. i.

Paul dothe tame hys body.

i. Cor. ix.

Paul was vnquicted in his fleshe. ii. Cor. xii.

**Paul receaued his gospel by the reuelation of
chyist.**

The Table.

Christ.	Gala. f.
Paule withstode Peter.	Gala. ii.
Pauls crowne and glozy.	i. Thel. ii.
Pauls Epistles in diuerse places are harde to be vnderstanded.	ii. pter. iiii
Peter and Andzewe folow Christ.	mat. iiii. mar. f.
Peter rebuked Christ.	mat. xvi. mar. viii.
Peter is rebuked of Christ.	mat. xvi. Mar. viii.
Peter baptised in the name of Iesus.	Act. ii. viii.
Peter by prayer is deliuered.	act. xii.
Peters shadowe.	Act. v.
Perfect is he. xc.	Math. ix.
Peace be here.	mar. x. luke. x.
Pharisees eate not w th vnwashed handes.	mar. vii
Pleasure shall haue payne.	loh. xvi.
Plantes not planted by god.	mat. xv.
Pilate.	John. xix.
Booze folke ye shall alwayes haue with you, but not me.	math. xxvi. marke. xiiii. John. xii.
Praye secretly.	math. vi.
Praye but bable not.	math. vi
Praye and forgeue.	Marke. xi
Praye for kynges and rulers.	i. Timo. ii.
Prayers of sayntes.	Apoca. v.
Prayle not thy selfe.	ii. Corin. x.
Preachyng of the crosse.	i. Cor. i.
Preache the gospel and lyue of the gospel.	i. cor. ix
Preachers are wo:thy double honoure.	i. Tim. v.
Preache in season and out of season.	ii. Timo. iiii.
Pyde wyl haue a fal.	Luke. xviij.
Pyce of the thynges solde, were delyuered to the Apostles.	Actes. iiii.
Prophetes haue desired to se that ye se.	Mat. xiii.
Prophetes are not without honoure.	xc. Math. xiii. marke. vi. Luke. iiii. John. iiii.
Properties of scribes.	mark. xii. Luke. xx.
Promises were made to the sede of Abraham, and	aa. iiii. not

The Table.

not to the seedes	Gala. iiii.
Done thine owne woorkes	Gala. vi.
Put vp the swearde.	math. xxvi.
Pure and vndefiled deuotion.	Jaco. i.
	M.
Quicke sacrifice.	Roma. xii.
	R.
Raba.	math. v.
Receiue not thole, that bypunges no chrylles leare	
ing. ii. John. i.	
Reconcile the to thy brother, and then offer.	
math. v.	
Reioyse but wherin.	Luc. x.
Reioyse in thy infirmities.	ii. Cor. xi. xii.
Reioyse in the crosse of chryl.	Gala. vi.
Reioyse in temptation.	Jaco. i.
Reioyse in god.	ii. Cor. x.
Redeme the time.	Ephe. v.
Rewarde of the blessed is greate.	math. v.
Rewarde of synne.	Roma. vi.
Remission of synnes.	John. xx.
Resist not wronge.	math. v.
Resist not the powers.	Roma. xiii.
Resist the deuyll.	i Pet. v.
Rich men enter hardly into heauen.	Math. xix.
marche. x. Luc. x.	
Rich menne fall into dyners snares. i.	Timo. vi.
Rivers of waters of lyfe.	John. vii.
Ryghteousnes commeth by faith.	Roma. iii.
	S
Saboth day was made for man.	marche. ii.
Salute no man by the waye.	Luc. x.
Saluation commeth of the Iues.	John. iii.
Salomons temple was. xlii. yeares a buyldynge,	
John. ii.	
Sandals.	marche. vi.
Salt of the earth.	math. v.
	Saluation

The table.

Saluation commeth of workes.	Ephe. ii.
Saintes call for vengeance.	Apo. vi.
Sathan knew Christ. mat. viii. mar. i. iii. v. iu. iiii.	
Sathan of himselfe can do nothing. mar. iiii.	
Sathan doth chaunge himselfe into an aungell of light.	ii. Cor. xi.
Saul Saul.	Act. ix.
Sadures denyeth the resurrection.	Ac. xxiii.
Sectes are necessarie.	i. Cor. xi.
Scripture concludeth al thynges vnder synne.	
Gala. iii.	
Scripture geuen by the inspiration of. ii. Tim. iii.	
Seconde death.	Apo. xx. xxi
Seke first for the kyngdome of heauen. mat. vi.	
Seke not to be deuoried.	i. Cor. vii.
Seke for heauenly thynges.	collo. iii.
Shal at that thou hast.	Luk. xviii.
Separate thy selfe from sond axers of questions.	
i. Timo. vi.	
Seruaunt is not aboue his lord. Math. x. Luke. vi. John. xiii. xv.	
Seruauntes be obedient to your maisters. col. iii.	
i. Pet. ii.	
Shake of the dust of thy fete. Math. x. Mark. vi. Luke. ix. x.	
Synners must be openly rebuked.	i. Timo. v.
Synnes to death, and not to death.	i. John. v.
Symon I haue prayed for thee.	Luk. xxii.
Sorrowe shall turne to ioye.	John. xvi.
Howe spiritual thynges and reape carnall.	i. Cor. ix. gala. vi.
Howe litle and reape lyle.	ii. Corin. ix.
Sorrowe not for the deade.	i. The. iiii.
Speake one thyng.	i. Cor. i.
Spirite of the father spake in the apostles. mat. x.	
Spirites haue no bones.	Luc. xxi.
Spirites searcheth all thynges.	i. Cor. ii.
	Striue

The Table.

Strive to entre in at the straight gate. Luke. xlii.
 Steuen sawe Iesus standing on the righte hande
 of his father. Actes. vii.
 Steuen was stoned to death. Act. vii.
 Stande not in thy owne conceite. Roma. xv.
 Strive lawfully and be crowned. ii. Tim. ii.
 Strive not about wordes. ii. Tim. ii.
 Suffer soz wel doyng. i. Pet. ii. iii.
 Swear not at all. Mat. v. Jac. v.
 Suffering and thankemesse. Luc. xxi.
 Take no thought soz the bodye. Luke. xii.
 The tree that bringeth not good fruite, muste be
 burnte. Mat. iii.
 The thinges that defile man. Math. xv. mar. vii.
 The thinges that come out of the herte. Mat. xv.
 The Apostels anointed many like folke with oyle
 Mar. vi. Jacob. v.
 The workes that shal folow them that beleue.
 Mark. xvi.
 The harte is where the treasure is. Luke. xii.
 The dead shall heare Christes voyce. John. v.
 The fathers wyll. John. vi.
 The these entreteth in by the wyndowe. John. x.
 The thing that is of god cannot be destroyed. Ac. v.
 The gifte of God cannot be bought. Ac. viii.
 The testimonie of our consciences is oure reioysing
 ii. corinth. i.
 The tree of lyfe. Ipo. ii.
 The ende of the comāndement is love. i. Tim. i.
 The soztes of chaste men. Math. xix.
 There is but one mayster, and one father. mat. 3.
 There are thze thinges that beare recorde in hea-
 ven, and thze in earth. i. John. v.
 The institution of the sacrament of the aulter.
 Math. xvi. Mar. xiii. Luke. xxi. i. Cor. xi.
 This infirmite is not vnto death. John. xi.
 Thinges

The Table.

Thynges to be abstayned fro.	Act. xv.
Thynges wrytten are for oure learnyng.	Rom. xv.
Thynges prepared for those that loue god.	i. cor. ii.
Thynges sene and not sene.	ii. Cor. iii.
Thou shalt not kill.	Math. v.
Thou shalt not be angry.	Math. v.
Thou shalt not commit aduoutrie.	Math. v.
Thou shalt not loke on a woman to luste her.	
Matthew. v.	
Thou shalt not forswear thy selfe.	Math. v.
Thou art Christ the sonne of the lyuynge god.	
Math. xvi. Marke. ii. John. vi.	
Thou arte Peter.	Mat. xvi.
Thou shalt not washe my fete.	John. xiii.
Rythes. Luke. xi. Math. xxiii. Heb. vii.	
To sit on my right hand. x.	Math. xx. Mar. x.
Touche no women.	i. Cor. vii.
Tribulacion the right waye to heauen.	Act. xiii.
Tribulacion bringeth patience.	Roma. v.
Trust not in rythes.	Mark. x. i. Tim. vi
Truth maketh man fre.	John. viii.
Two coates.	Marke. vi. Luke. xii. ix.
Treasure, and where it must be gathered.	mat. vi.
Turne thy cheke.	Math. v. Luke. vi.

U. w.

Wayle of the temple.	Mar. xv.
watche and be redy.	Mat. xxiii. xxv
watche and be sober.	i. Thel. v.
watche and pray.	math. xxiii mar. xiii.
water of lyfe.	John. iiii.
wauer not w every wynde of doctrine.	Ephe. iiii.
walke in the daye and night.	John. xi.
walke while ye haue light.	John. xii.
walke in a newe lyfe.	Roma. vi.
walke honestly.	Roma. xiii.
walke in humbleness of mynde.	Ephe. iiii.
walke circumspectly.	Ephe. v.
	weddyng

The Table

weddyng garment.	math. xxi.
wedlocke muste be had in pryce.	Hebzeb. xiii.
werers of softe clothyng.	math. xi.
women must learne of theyr husbandes.	i. cor. xiii.
womens garmentes.	i. timo. ii. i. Pet. iii.
women maye not teache.	i. Timo. ii.
women must teache theyr doughters, and what.	
Tit. ii.	
We sell of honour and dishonoure.	ii. Tim. ii.
We sell of wyathe and mercy.	Roma. ix.
women must be vnder obedience and in silence.	
i. corinth. xiii.	
women are the glory of man.	i. corinth. xi.
weapons of oure warre.	ii. corinth. v.
whelpes, and of the crommes that fall from the table.	matthewe. xv.
Wole men haue no nede of Phisicke.	mat. ix. mar. 2
who is greatest in the kyngdome of heauen.	
matthewe. xviii.	
whome a man shoulde feare.	Luke. xii.
who can endure the laste daye.	apoc. vi.
who are in the plesence of god.	apoc. vii.
why sayest thou me.	John. xviii.
wycked men shalbe caste into a furnes of fyre.	
Math. xiii.	
wherto man obeyeth, therto he is seruaunt.	
Roma. vi.	
wynde bloweth where he listeth.	John. iii.
wyse as serpentes.	Math. x.
wydwes.	i. Timo. v.
Virgins folowe the Lorde.	apo. xiii.
wo be to the offender.	mat. xviii. mar. ix.
wo be to the riche.	Luc. xvi.
wo be to you phariseis.	Luc. vi.
wo be to preachers yf they preache not.	i. Cor. ix.
workeman is worthy his meate.	Mat. x.
workes that folowe the saythfull.	Mar. xvi.
	workes

The Table.

wozkes of the wozlde are enel.

wozke and of dutye reconer thy rewarde. Ro. iiii.

wozke and eate.

i. Thel. v.

wozkes folowe the dead.

apo. xlii.

wozldly wylfedome.

i. Cor. iii.

wozde of god sanctifieth al creatures. i. Timo. iiii.

wozde of god is quicke.

Heb. iii.

wozldly frendshippe.

Jac. iii.

wozship god and not men, noz angels. apo. xix. xxi.

wozde of god lasteth for ever.

i. Pet. i.

wozme of conscience.

mat. ix.

woman is subiect to man.

Rom. vii

Unprofitable seruauntes.

Luke. xvi.

Ye, ye, naye, nay.

Y.

Matt. v. Jaco. v.

Z.

Zacharias and Elizabeth.

Luke. i.

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